

THE
CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XXI.

DECEMBER, 1810.

No. IV.

ART. I.—*Ta Tsing Leu Lee; being the fundamental Laws, and a Selection from the Supplementary Statutes of the Penal Code of China; originally printed and published in Peking, in various successive Editions, under the Sanction, and by the Authority, of the several Emperors of the Ta Tsing, or present Dynasty. Translated from the Chinese; and accompanied with an Appendix, consisting of Authentic Documents, and a few occasional Notes, illustrative of the Subject of the Work. By Sir George Thomas Staunton, Bart. F.R.S. Cadell, 1810. 4to. 580 pp. 3l. 3s. boards.*

NO principle in human nature is more invariable in its action than that which urges men to consider *omne ignotum pro magnifico*; and it is accordingly observable that the progress of knowledge has a constant tendency to circumscribe the boundaries of imagination. The empire of Prester-John quickly decayed after the voyage of Vasco de Gama; and the first mariner who doubled Cape de Verd dissolved the enchantments of the Fortunate Islands. The region of El Dorado exists only in the brain of Dr. Pangloss, and the race of Patagonians is generally admitted to be no bigger than any race of christians or mussulmen. Still the same principle is found to operate in a thousand every-day occurrences; nor is the impression which it makes to be immediately effaced even by the force of evidence, and the reasoning of experience. Some men will even now believe that the Russian empire is as powerful as it is extensive; and there are many who will be apt to consider a man as very sceptical indeed in denying the Chinese to be a nation of philosophers. The hypothesis of a thoroughly wise and culti-

CRIT. REV. Vol. 21, December, 1810.

Y

vated people inhabiting the utmost extremity of the eastern hemisphere, and having attained all their wisdom and all their cultivation, like spiders, from the resources of their own bowels, without any communication from without, was too consonant with our prevailing love of the marvellous, not to meet with a very favourable reception. The prejudiced and exaggerated relations of the Jesuits, happened in the course of the last century to fall in the way of other prejudices and interests disposed to magnify them tenfold, and circulate them with avidity among the unthinking epicures of literary novelty. Nothing can exceed the gullibility of the French *philosophistes*, except that of those who were misled by them. If any man, with a tolerably grave countenance, had informed the virtuosi at Sans-Souci of the actual existence of a nation of reflecting monkies, or a deliberative assembly of oran-outangs, they would have out with their portfolios instantly, and the next number of the *Encyclopædia* would have been occupied by deep discussions concerning a fact so well authenticated in itself, and so deliciously discreditable to the high pretensions of human reason, and consequently to the fictions of natural and revealed religion. Of a less consolatory nature, but nevertheless pleasing enough, were such relations of the innocence and virtues of savages, as tend to prove that the less use we make of this boasted privilege of reason, the better. But in cases where neither of these modes of inculcating pure and unsophisticated philosophy could apply, it was easy and safe to adopt as a general principle the practice of admitting every thing bad of all christian ages and nations, and every thing good of all the rest of the world; in proportion as the immediate object of panegyric was more or less removed from that of deprecation and obloquy.

With this view, it was impossible that any nation under the sun could possess higher claims to the patronage of the *Philosophistes* than that of China. In the first place, the notion of a people whose 'authenticated'* annals ascended to a period some ages antecedent to the Mosaic creation, was sufficiently tempting to the clear-sighted antagonists of monkish imposture; and then the expulsion of the Jesuits, and the absolute exclusion of foreign commerce, were measures not only calculated to fix an indelible impression of

* That is to say, 'authenticated' to the satisfaction of Voltaire. The Chinese themselves do not profess to hold for authentic any part of their annals antecedent to a period perfectly reconcileable with the history of Noah's Deluge. (See Sir George Staunton's preface, p. xviii.)

the profoundest political sagacity on the character of a nation which could conceive them; but were also remarkably convenient in preventing the detection of any falsehoods which it might be their interest to advance in defence of their philosophical theory.

In short, the world remained pretty generally persuaded of the vast perfection to which the Chinese nation has attained in the progress of the sciences, and especially in the arts of government, until the embassy of Lord Macartney, and the accounts of that embassy published by Sir George Staunton and others, contributed to open the eyes of Englishmen at least, to the imposture under which they had laboured. It has since been rather more than suspected that the boasted wisdom of the Chinese consisted more than half in grimace and formality; and reflecting men, looking farther into futurity, have begun to imagine that the peculiarities of the national character are not only such as are incompatible with any pretensions to present superiority of intellect, but such as to raise powerful, and perhaps insuperable, obstacles to future improvement.

We are ourselves strongly inclined to consider the Chinese as a much more unimprovable race than any of the South-Sea savages; and our reason for this supposition cannot be better stated than in the words of the author now before us, who (though apparently somewhat more favourably disposed in his opinion of the national character than any knowledge of it which we have yet attained, seems, in our estimation, to justify) confesses, in the very beginning of his preface, that the people had already, in the 13th century, advanced to their present degree of refinement, and that they have, ever since, been nearly, if not altogether, stationary in civilization and science. How much of this fatal absence of energy is to be ascribed to natural disposition, to that indolent self-sufficiency of character, which in nations as well as individuals, is the most hopeless of all intellectual symptoms, and how much to the institutions of government, and to that slavish principle of absolute patriarchal authority, which, however convenient in the first formation of men into regular societies, must be admitted to be baneful in the extreme to the powers and energies of a great and long-established empire, is an inquiry well worthy of investigation. We shall only say, at present, as to the last of these co-operative causes, that it is impossible to read a few pages in the code of laws now exhibited to our inspection, without ceasing to wonder that a lapse of five or six centuries has borne witness to not a single improvement in the general state of knowledge through-

out this vast empire. We have not, indeed, been able to find a positive law prohibiting, under pain of death, any Chinese subject from being wiser or better informed than his father or grandfather; but the whole tenor of the code conveys the strongest intimation that such an event is considered as impossible; and that it is the very impossibility of its occurrence, that has rendered the law silent as to the means of prevention; just as, we are informed, that the Romans were for some ages without any law to punish the crime of parricide, because they would not admit that the commission of it was consistent with the principles of human nature.

Our sense of obligation to the translator of the Chinese code, (who inherits the spirit of inquiry and intelligence, together with the title of his late respected father), is not at all lessened by the opinion which we entertain of the Chinese character; and we shall now, without further preface, make our readers acquainted with the causes to which they owe the present publication, as well as its general nature, and some of the most interesting, or remarkable of its contents.

The literature of China had been hitherto known to us only through the distorted medium of the Jesuit missionaries; a few particulars to be gleaned from the travels of our countryman, Bell, and a little novel or romance translated by 'an obscure hand,' and edited, several years ago, by the Bishop of Dromore, when the English embassy brought us a little nearer acquainted with its actual state and progress. Of this embassy, and its consequences, Sir George Staunton speaks in the following modest and unassuming terms. Preface, p. vii.

His lordship's mission was certainly an important step towards obtaining a more accurate and intimate knowledge of the Chinese empire. *That* empire was, on *that* occasion, in some degree laid open to the view of persons, whose talents and judgment, were worthy of their country, and of an enlightened age; and who, it was natural to expect, would be disposed to describe the country, and its inhabitants, as they really found them, and to state the opinions they might be led to form on the different objects which occurred, with candour and sincerity. If, in estimating the credit due to their impartiality, some allowance for the national prejudices of Englishmen should be deemed requisite, the tendency of those prejudices would, at all events, be very dissimilar to that of the bias which had influenced their predecessors in the same field of inquiry. When also it is considered that, in passing rapidly over the narrow path to which they were confined, the opportunities of observation must have been comparatively few and limited, it will justly

be deemed a subject of pride and satisfaction, and a very material addition to the immediate advantages which that expedition produced to this country, that it has, in so short a time, and under such unfavourable circumstances, been the means of throwing an entire new light upon, and of correcting and extending our ideas of that extraordinary and interesting empire; that, in short, if it has not led to the discovery of a new world, it has, as it were, enabled us to recover a portion of the old, by removing, in a considerable degree, those obstacles by which our contemplation of it had been intercepted.

The short residence in China of Lord Macartney's embassy, although it scarcely afforded any opportunity of either confirming or disproving the various geographical, historical, and statistical details, with which we had been furnished by the missionaries, was amply sufficient to discover that the superiority over other nations, in point of knowledge and of virtue, which the Chinese have long been accustomed to assume to themselves, and which some of their European historians have too readily granted them, was in great measure fallacious; their knowledge was perceived to be defective in those points, in which we have, in Europe, recently made the greatest progress; and to which we are therefore proportionately partial. Their virtues were found to consist more in ceremonial observances, than in moral duties; more in profession, than in practice; and their vices, when traced and discovered upon occasions where they were the least expected, seemed to deserve a more than ordinary degree of reprobation.

From the foregoing passage it may be safely inferred that in the opinion of our writer, the peculiar circumstances in which the members of the embassy found themselves placed, inspired them with prejudices against the Chinese, according to which they erred perhaps as widely on one side of the question as the missionaries had formerly done in a contrary direction; and this sentiment he proceeds to dilate upon in the pages which follow, where he supposes that a longer residence in China would have done away much that was unfavourable in the impressions so caused. It does not become us, on a subject as to which we are practically ignorant, to argue against a writer of Sir George Staunton's experience, from theoretical principles only; all we can say, therefore, at present, is that there does not appear to us that any thing is brought forward in the present publication at all tending to invalidate the lowest estimate which has been formed of the national character and acquirements. We shall now proceed, without any comment of our own, to present our readers with Sir George Staunton's view of the benefits to be expected

from a further cultivation of Chinese literature. Preface, p. xlii.

'It is not to be expected,' he writes, 'that an acquaintance with Chinese literature, however intimate, can materially add to our present stock of theoretical knowledge upon natural and philosophical subjects; and in respect to the ethics and antiquities of the Chinese, it may perhaps be considered that the translations already effected by the missionaries afford a sufficient specimen: but there are many other points of research, which surely are neither uninteresting nor unimportant. As men of science, we have yet much to learn respecting the arts, which, with the advantage of long and uninterrupted experience, and a proportionate degree of practical skill, are successfully cultivated by an eminently industrious and ingenious people. As men of letters, we have yet to comprize, within the circle of our philology, the various branches of a new species of belles lettres, contained in a highly refined and most singular language; and to dive more deeply into the principles, operation, and consequences, of the civil policy, characteristic laws, and general system, of a government and constitution, not indeed the best or the purest, but certainly the most anciently, and, if we may judge from its duration, the most firmly established, and the most conformable to the genius and character of the people, of any of which mankind has had experience.'

'The great, and indeed almost the only obstacle, which exists to inquiries of this nature, is the circumstance of the literature of China being buried in a language by far the least accessible to a foreign student of any that was ever invented by man. Among the languages of Europe, several agree to a considerable extent, even in their phraseology, and all are connected by various analogies. The languages of the Asiatic nations are indeed radically different from those of Europe, and their study is, to Europeans, proportionately difficult; but in one point at least all the written languages of the world coincide, that of the Chinese only excepted. In all, ideas are expressed by a combination of letters, representing, not the ideas themselves, but certain particular sounds, with which these ideas, either by accident or convention, have become identified. It is exclusively in the Chinese language, that the seemingly visionary scheme of a philosophical character, immediately expressive, according to an established and received classification, of the ideas as they arise in the mind, under an entire disregard of the sounds employed to give them utterance, has ever been generally adopted as the universal medium of communication; a plan of which it may justly be said, that the practice is no less inconvenient and perplexing, than the theory is beautiful and ingenious.'

He proceeds to state that experience has, nevertheless, proved these difficulties, however great, to be by no means insurmountable; and they are of a nature, however appalling to the first promoters of the study, to wear a much less formidable aspect, as the multitude of students increases, and the early obstacles to its cultivation are gradually softened by experienced practitioners. A great portion of Sir George Staunton's time and abilities has been devoted to this very object; and it accordingly became with him an object of worthy solicitude to present his countrymen with a work, the fruit of those peculiar exertions, which might tend to remove some of the prejudices (in which, after all, the greatest difficulty of most attainments will be found to consist) at the same time that it might prove most deserving of attention from the importance of its subject with a view to national character and manners. For both these objects, he judged, (and we think very rightly) that a translation of the existing code of laws by which the country is governed, was pre-eminently qualified; and the monument of well directed industry now before us is the result of this judgment.

The interpretation of the title of this code is briefly the following: 'The laws of the dynasty of Tsing, original and supplementary.' But this title requires some explanation. It appears then that, in China, every new imperial dynasty is supposed to bring with it an entirely new system of laws—in other words, the founder of every new dynasty is required to legislate for the nation and for his descendants of the same dynasty. The code thus introduced is held sacred and binding upon all the successive emperors of the same race, only that every emperor has the right, not of abrogating the old, but of adding such new laws, by way of supplement, as the exigency of the times may require. The family of Tsing is the now existing dynasty; and had its origin under the emperor Shun Chee, in the year 1644. The present emperor, Kia King, is fifth in descent from that Tartar conqueror; so that the original code of Shun Chee (the *Leu*) is now augmented by the supplementary clauses, the *Lee*, of four successive princes. In the present publication, the *Leu* only is translated entire, accompanied by a small selection only from the *Lee*, of such clauses as appeared peculiarly curious or important.

The first general remark which it seems proper to make in explaining the nature of this work and its contents, is, that, in China, the *penal* code comprehends almost every possible subject either of law or equity. There seems to be no distinction among them, as among the nations of Europe, be-

tween criminal and civil law, public and private wrongs. Every action that can by any possibility effect the interest, either of others, or even of the person who commits it, is made the object of specific command or prohibition. A trespass or a nuisance is not answered by a pecuniary satisfaction to the party injured, but by so many blows with the bamboo, a penalty to the state of so many ounces of silver, or banishment for so many months, and to a distance of so many *Lee*.

This remark will be better illustrated by a summary of the contents of each division into which the code now before us is distributed, by which the reader who, from the title of the book, expected only a list of ordinary crimes and punishments with the means of prosecution and trial, will be somewhat surprised at finding the whole substance of the four books into which Blackstone has divided his commentaries, brought into view within the boundaries which he has assigned to the fourth only.

The first division is intitled 'General Laws,' and relates to the privileges of certain orders in the state, to the offences of privileged persons, of officers of government, and of the military class (considered with reference to their stations), to the offences of *astronomers, artificers, musicians*, and women, of members of public departments and tribunals, and of foreigners. It also contains various regulations concerning the extent of acts of grace or general pardons, indulgence to offenders on certain grounds of mitigation or exemption, restitution and forfeiture of goods, errors and failures in public proceedings, the regulation of different modes of punishment, and other general and preliminary matters. Among the grounds of indulgence, we notice with pleasure the following merciful, but singular and characteristic, enactment. P. 20.

'When any offender under sentence of death for an offence not excluded from the contingent benefit of an act of grace, shall have parents or grand parents who are sick, infirm, or aged above seventy years, and who have no other male child or grand child above the age of sixteen to support them, beside such capitally convicted offender, the circumstance, after having been investigated and ascertained by the magistrate of the district, shall be submitted to the consideration and decision of his imperial majesty. And any offender who, under similar circumstances, had been condemned to undergo temporary or perpetual banishment, shall, instead thereof, receive 100 blows, and redeem himself from further punishment, by payment of the customary fine.'

The other legal indulgences are in consideration of age, youth, or infirmity.

The second division is entitled 'Civil Laws,' a title which any where else, would be used in *contradistinction* to penal law, but which in China forms only one of its numerous departments. The first book of this division treats of the 'system of government;' the second, of the 'conduct of magistrates;' and it is not to be doubted that there is much of arbitrary and despotic wisdom in several of the various enactments which they contain. At the same time we think it must be conceded, that whatever credit they may reflect on the political sagacity of the legislator, they cast disgrace, in at least an equal proportion, on the character of the people for whom they are framed, and for the government of whom we are told that they are admirably well calculated. In one section, regarding 'the due knowledge of the laws,' and which seems expressly directed to enforce the study and understanding of the laws on all officers of government, we meet with the following remarkable clause, which may in some measure illustrate the principle of our old barbarous exemption, or privilege of clergy. It occurs in p. 64.

'All those private individuals, whether husbandmen, or artificers, or whatever else may be their calling or profession, who are found capable of explaining the nature, and comprehending the objects, of the laws, shall receive pardon in all cases of offences resulting purely from accident, or imputable to them from the guilt of others, provided it be the first offence, and not implicated with any act of treason or rebellion.'

In this case, as in the 'benefit of clergy,' that circumstance is made a ground of exemption which, on the ground of merit, should be considered as an aggravation of the offence. In the Chinese instance it appears clear from the context that it was intended to encourage the study of the law among all ranks and classes of society. Is it not reasonable to suppose that our ancestors were actuated by the design of offering a premium for the cultivation of letters? We are not aware that the subject has been considered in this light before—but it strikes us as a probable way of explaining what otherwise seems to be an unaccountable anomaly in our law.

The third division is (most *strangely*,* with reference to

* We must here hazard a conjecture, which has more than once pressed itself on our minds during our perusal of this volume, that Sir George has occasionally misunderstood, or ill-expressed, the sense of his original. In

the contents), entitled *Fiscal Laws*; and it contains, in seven books, the laws relating, not only to 'The Enrollment of the People,' 'Public Property,' 'Sales and Markets,' 'Duties and Customs,' which may perhaps fairly enough come under such a denomination; but also to 'Lands and Tenements,' and 'Private Property,' which can bear only a remote and incidental reference to it, and to 'Marriages,' which have nothing to do with it whatever. This odd assemblage of discordant subjects serves well enough, however, for a specimen of what, in China, is included under the denomination of Penal Law. Among the most wise and salutary, in principle, of these regulations, but which could obtain only under a very arbitrary and punctilious government, are those which restrict all officers of state from purchasing lands, or marrying into families, within the boundaries of their respective jurisdictions. But nothing in this whole volume is so characteristic of the nation and its government, as that branch of the present division which respects the ordinances of marriage, with some of which the readers of romance are already acquainted through the medium of the Chinese novel before alluded to (entitled '*Hau-Kiou-Choan*.') This novel, Sir George pronounces, from a comparison with the original, to be, though not minutely accurate in all particulars, yet sufficiently so to be a genuine picture of the national manners and character.

One section of this curious book prohibits, under penalty of 80 blows, the 'lending any wife, to be hired as a temporary wife;' and the penalty is increased to 100 blows, if the lending be under a representation that she is the sister of the lender. The borrower is subjected to equal punishment. Another prohibits all persons from marrying during the term of mourning for a parent or former consort, under pain of 100 blows if the marriage is between equals in rank; the punishment to be *diminished* by two degrees in case of an *unequal* marriage. No person shall marry during the imprisonment of a parent for any capital offence, under pain of 80 blows. Intermarriages between persons bearing the same family name, without regard to relationship, are absolutely forbidden. Breaches of marriage-contract are also penal, but subject to modifications and restrictions the most whim-

a language so difficult of attainment, so rarely understood in any degree by his countrymen, and in the knowledge of which he has probably no rival in Europe, the supposition of an occasional error implies no censure. If Sir George is any where wrong, we are not acquainted with the person who can set him right.

sically minute that it ever entered into the brain of a legislator to conceive. Here follows the 'law of divorce,' p. 120.

'If a husband repudiates his first wife, without her having broken the matrimonial connexion by the crime of adultery, or otherwise; and without her having furnished him with any of the seven justifying causes of divorce, he shall in every such case be punished with eighty blows. Moreover, although one of the seven justifying causes of divorce should be chargeable upon the wife, namely, 1. barrenness; 2. lasciviousness; 3. disregard of her husband's parents; 4. talkativeness; 5. thievish propensities; 6. envious and suspicious temper; and lastly, 7. inveterate infirmity; yet, if any of the three reasons against a divorce should exist, namely, 1. the wife's having mourned three years for her husband's parents; 2. the family's having become rich after being poor previous to, and at the time of marriage; and, 3. the wife's having no parents living to receive her back again; in these cases, none of the seven aforementioned causes will justify a divorce, and the husband who puts away his wife upon such grounds, shall suffer punishment two degrees less than that last stated, and be obliged to receive her back.'

The revenue laws, 'bating their vexatious minuteness, seem to be in general equitable and politic. Some wiser and more liberal nations might derive advantage, in the way of example, from that which forbids under penalty of 100 blows and perpetual banishment, all privately lending or employing of public property by any officer of government.

All interest exceeding 3*l*. per cent per month is usurious, and the penalty is from 40 to 100 blows. This is a most enormous rate of legal interest, and may lead again to some suspicion of inaccuracy.

A creditor, accepting the wives or children of his debtor, in pledge for payment, is punishable with 100 blows; the penalty to be increased one degree in case of his having criminal intercourse with any of them.

The fourth division, 'Ritual Laws,' comprizes two books, relating to 'Sacred Rites,' and 'Miscellaneous Observances.' The laws under the first of these heads contain evidence of gross superstition, both in the legislator who enacted them, and in the people for whom they were intended. But at the present day they (that is, the most obnoxious part of them) are said to be rarely put in force. The following is the first among the 'Miscellaneous Observances:'

'If any physician inadvertently prepares and mixes the medicines destined for the use of his imperial majesty, in any man-

ner that is not sanctioned by established practice, or does not accompany them with a proper description and directions, he shall be punished with 100 blows. If the ingredients are not genuine and well chosen, as well as carefully compounded, the physician shall be punished with 60 blows. If the cook employed in preparing the imperial repasts, introduces any prohibited ingredients into the dishes by inadvertence, he shall be punished with 100 blows. If any of the articles of liquid or solid food are not clean, with 80 blows, &c. &c.

How much milder are the laws of England! where, according to Peter Pindar's authority, the latter offence is punished only by the wholesome operation of shaving.

Any person having and using either house, apartment, carriage, dress, furniture, or other articles, not conformable to the established rules and gradations of their respective rank, are to be bambood without mercy. But the Abbé Grosier, told a gross falsehood when he said that 'wearing pearls,' was prohibited under pain of death. 'Evading the duty, and concealing the occasion, of mourning,' is another bamboorable offence, of a very serious complexion.

The fifth division of 'military laws,' contains five books, respecting the 'protection of the palace,' 'government of the army,' 'protection of the frontier,' 'military horses and cattle,' 'expresses and public posts.'

We must pass over all these in haste, and barely stop to notice, with great satisfaction, that unjust severity in the law, is not in China, any more than in England, a sure mode of preventing offences. The book on the 'protection of the palace,' contains more denunciations of capital punishment than any other division in the whole code.

It is death to enter the imperial apartments without licence; to enter the gates of the palace armed with sharp weapons. It is death for any labourer in the palace to remain within it after a certain hour, &c. &c. &c.; and no part of the whole code is enforced with greater rigour. Yet, Sir George Staunton informs us in a note, that

'notwithstanding the multiplicity and apparent rigour of the laws provided in this and other sections of the code, for ensuring the safety of the person of the sovereign, the present emperor, in the year 1803, very narrowly escaped assassination within the precincts of his palace, from the hand of a single, but desperate intruder.' p. 201, 2.

And he refers us to the appendix for the official report of the event alluded to, which, want of space, alone prevents us from examining more minutely in this place.

We now proceed to the sixth division of criminal laws,

properly speaking; the first of which is high treason; and it is thus defined.

High treason, is either treason against the state, by an attempt to subvert the established government; or treason against the sovereign, by an attempt to destroy the palace in which he resides, the temple in which his family is worshipped or the tombs in which the remains of his ancestors are deposited. *All persons convicted of having been principals or accessaries to the actual or designed commission of this heinous crime, shall suffer death by a slow and painful execution.* p. 270.

All male relations in the first degree are to be beheaded, and all female relations in the same degree to be sold as slaves. All privies are likewise to be beheaded; and property of every description to be confiscated.

The crime of stealing from relations is punishable five degrees less severely than ordinary cases of stealing.

The modifications of the crime of homicide are almost innumerable, some sensible enough, others capriciously minute and whimsical to a most extraordinary degree. Among those which are punishable capitally, are the following cases:— Murder, for the sake of plunder; killing, without premeditation, but in the execution of a robbery; killing by torture, out of cruelty and revenge (to be punished with a slow and painful death); murdering, with intent to mangle the body for magical purposes (ditto); poisoning, whether mortal or not; killing in an affray; among the contrivers of an affray, if death ensues, he who has inflicted the severest wound; killing in any dangerous play; alarming to death, by threats made for an unlawful object; in short, every case which here is left to the judgment of a jury or the discretion of a judge, is in China distinctly marked out by positive law. The design to kill a father or mother, a husband, a grand-father, &c. is capital; striking a father or mother, &c. &c. is also capital; so is using abusive language to a father or mother, &c. &c.; so is destroying, mutilating, or casting away the unburied corpse of an elder relation; and so, (to end this strange catalogue), is 'lighting a fire, to drive away foxes, upon the grave of a father or grand-father, and thereby burning the coffin and the body enclosed in it!!' p. 296. On the other hand, a father, mother, grand-father, &c. intentionally killing a child, grand-child, &c. is to be banished for one year; and, in case of their attributing the crime to an innocent person, to receive, in addition, 70 blows with the bamboo! The relation between slave and master is much the same, in these respects, with that of child and parent. Meanwhile, amidst this heap of monstrous

and iniquitous incongruity, we cannot help noticing one law, the non-existence of which, or of some equivalent to it, in more civilized states, we have always considered as one of the greatest reproaches to every national code in which it is found deficient. It is that which renders capital the offence of taking away the life of another by false and malicious testimony; an offence which, to our great disgrace, remains with us, on the footing of simple perjury, not more severely punishable than the breach of a custom-house or election-oath.

Under the head 'quarrelling and fighting,' we have a most truly ridiculous chapter, assigning distinct modes and degrees of punishment to almost every possible variety of personal injury, yet further diversified by the particular situation, or general rank, or near relationship of the party injured. But we have not time to dwell upon these legislative follies. Under the head 'false and malicious informations,' occurs the following example of the same species of *fidgetty* wisdom.

'When any person accuses another of two or more offences, whereof the lesser only proves true; and when, in the case of a single offence having been charged by one person against another, the statement thereof is found to exceed the truth; upon either supposition, if the punishment of the falsely alleged, or falsely aggravated offence, had been actually inflicted in consequence of such false accusation, the difference (estimated according to the established mode of computation hereafter exemplified), between the falsely alleged and the actually committed offence, or between the falsely alleged greater, and the truly alleged lesser offence shall be inflicted on the false accuser; but if punishment, conformably to the nature of the falsely alleged, or falsely aggravated offence, shall not have actually been inflicted, having been prevented by a timely discovery of the falsehood of the accusation, the false accuser shall be permitted to redeem, according to an established scale, the whole of the punishment which would have been due to him in the former case, provided it does not exceed 100 blows; but if it should exceed 100 blows, the 100 blows shall be inflicted, and he shall only be permitted to redeem the excess.' p. 506.

A son accusing his father, a wife her husband, or a slave his master, is in all cases to be banished; if the accusation proves false, it is capital; and the person accused, making a voluntary surrender, is entitled to pardon.

Another most characteristic instance of superfluous sagacity is to be found in the book of laws against bribery and corruption, of which there is hardly any conceivable case that is not made the matter of a specific denunciation of vengeance, from the lowest in the scale of punishments up to the punish-

ment of death inclusive. And how well adapted this scrupulous and arbitrary minuteness is to the purposes of prevention, there is no Englishman who has ever visited China, but is fully competent to declare, even without Sir George Staunton's note in p. 379, which admits the fact, that there is no nation under the sun where the administration of justice is more flagrantly and systematically corrupt and profligate.

Forgery, or to use the more comprehensive phrase of the French law, the *crime de faux*, does not appear to be a capital offence in any cases except the following:—Falsification of an imperial edict, or an edict of one of the supreme courts; of any verbal orders of the emperor, or of the empress; of an official seal, or *imperial almanack*; coining; pretending to be a great officer of state.

Of the eleven books which this division of the laws contains, three are appropriated to regulations of process, arrests and escapes, imprisonment, judgment, and execution.

The seventh and last general division contains the laws relative to public works, buildings, and highways.

To the volume, is subjoined an appendix, containing such additional clauses as the translator thought peculiarly worthy of selection from the *Lee*, together with several remarkable cases, illustrative of the laws and of the manner of carrying them into execution, to which our limits will only allow us to refer our readers in this general manner.

With regard to capital punishments, such is the endless variety of cases into which the crime of murder, for instance, or that of highway robbery, is distinguished by the Chinese laws, that it would take some time and labour to institute an exact proportional comparison, of the frequency with which the punishment becomes legally due in China and in England. If we take the number of capital clauses in the Chinese laws, we think that they will be found somewhat to exceed the number of distinct capital enactments in our statute book; but, subtracting from the number all such as are only modifications of some general law, the capital laws of China are certainly much fewer than those of England. For instance, by the law of England, the crime of murder is punishable with death; but it is in general left to the judge and jury to decide what combination of circumstances shall amount to that legal crime. In China, on the contrary, almost all the various circumstances under which the act of homicide can possibly occur, are made the subject of so many distinct and positive laws, some enacting capital punishment, others not; and so of other crimes. One circumstance of analogy is, however, very remarkable. The laws of China are found

much too severe in many cases, and much too particular and vexatious in all, to be strictly enforced in any. And the consequence is, that in no country are more capital crimes committed, and in none, do they more frequently pass unpunished.

In a late criticism on this very work, contained in a justly celebrated periodical review, the author of that criticism very truly remarks, that the extreme and punctilious nicety of the laws of China in affixing the exact proportion of punishments to offences, is nothing less than ridiculous; a remark in which all our preceding observations will evince that we most fully concur with him. We will go a step further, and add, that such a system is and must be wholly inefficacious, because, complex and circumstantial as those laws are, they do not, and no human laws can, extend to one hundredth part of all the imaginable shades of distinction between offences. But the critic to whom we allude, then proceeds to say, that this has always appeared to him to be the principal objection to Mr. Bentham's system; for that it is the most difficult part of the science of legislation to determine where should be the precise limit between the discretion of the judge and positive enactment. Upon reading this censure of a system concerning which we had always entertained very different ideas, (we quote it only from memory), we immediately referred to Mr. Bentham's treatise, in which the first passage that caught our eyes, was the following.

* *Fifth Rule.*—The same punishment ought not, without exception, to be inflicted for the same offence, upon different delinquents; but circumstances which influence the sensibility, ought to be taken into consideration.

* The same nominal punishments are not the same real punishments; age, sex, rank, fortune, and many other circumstances, ought to modify the punishment for offences of the same nature.

* *There is no necessity to weigh the proportion with mathematical precision, so as to render the laws subtle, complicated, and obscure. Conciseness and simplicity are to be first considered. Something of the proportion may be sacrificed to make the punishment more awful, more adapted to excite a sentiment of aversion from vices which lead to crimes.* *Traité de Legislation.*

Nothing can be more unlike the law of China than the system which is here recommended; and no man can apply the reasoning of the reviewer to the object of those who wish for some modification of the law of England in conformity to that system, unless he is prepared to maintain that there is no occasion for any law, and that all may safely be left to the discretion of the magistrate, to hang, imprison, or banish, when and whom he pleases.

But we are now compelled to put a somewhat abrupt conclusion to this article, and to take leave, (which we do without the smallest reluctance), of a people whose notions of right and wrong in every possible instance are measured according to a precise number of blows to be inflicted with

'a straight polished piece of bamboo, the branches cut away and reduced to the length of five feet five inches, the breadth of an inch and a half, and about two pounds in weight; when used, to be held by the smaller end.' See "Specification of the Instruments of Punishment."—p. lxxiv.

ART. II.—*Travels in various Countries of Europe, Asia, and Africa. By Edward Daniel Clarke, LL. D. Part the First. Russia, Tartary, and Turkey. London, Cadell, 1810, 4to. pp. xxviii. 759, 52 copper-plates, 32 vignettes, price 5l. 5s. boards.*

Chapter I. of this amusing volume, opens with a caricature of the Emperor Paul. This monarch has, at times, been praised as the most magnanimous of sovereigns, and at others, been reviled as the most despicable of human beings. Dr. Clarke, who appears to have viewed him as an odious tyrant, whose character was not checkered by one amiable trait, makes him the object of his unsparing and indiscriminate abuse. Dr. C. in his preface, p. ii. seems to claim some praise for the 'frankness' with which he has delineated the tyranny of Paul. We should have been more willing to concede this claim, of 'frankness,' if the doctor had published his details at an earlier period, when they might have served to enlighten his countrymen in their political relations with Russia, and had not waited till the object of his invective had been ten years in his grave; and the English public had been familiarised with accounts unfavourable to the Russian character.

Dr. Clarke ascribes some of the Emperor Paul's regulations to insanity, which were possibly only parts of a whole, though of a fanciful and ill-concerted scheme. Paul fixed the dress of all the inhabitants of the empire, whether subjects or foreigners, by a regulation of police, according to a quaint or grotesque costume. But, was Paul singular in ascribing the great change in the manners of Europe, which preceded, and perhaps accelerated the French revolution, to the relaxation of those sumptuary laws and the abolition of those artificial distinctions which served as a line of separation between the different classes of society? Now, though there might

be much absurdity, there certainly was no insanity in the attempt to restore the ancient inequality of ranks, by re-establishing those barriers which were deemed necessary for its preservation.

From some association of ideas, which it is impossible to trace, the emperor Paul was induced to prohibit 'the use of blue colours, in ornamenting sledges, and red liveries.' 'In consequence,' says the author, 'of this wise decree, our ambassador, and many others, were compelled to alter their liveries.' On reading this passage, we turned to Debrett's peerage, and were rather surprised to find, that Lord Whitworth's armorial bearings, which regulate his equipage and liveries, are not emblazoned in either of these colours.

'Mungo Parke,' says the author, 'was hardly exposed to greater severity of exaction and of villainy among the Moors in Africa, than Englishmen experienced at that time in Russia, and particularly in Petersburg. They were compelled to wear a dress regulated by the police, &c. p. 7. 'An order against wearing boots with coloured tops, was most rigorously enforced,' p. 8. 'The number of prohibitions became so numerous, and many of them were so trivial, that it was necessary to carry about manuals of obedience, and assist the memory by pocket catalogues of forbidden things,' p. 100. 'No one is permitted to pass this gate (The Holy Gate of the Kremlin at Moscow), without taking off his hat. I wished to see if the rule was rigorously enforced, and, feigning ignorance, entered beneath the arch with my hat on. A centinel challenged me, but without taking any notice of him, I walked forward,' &c. p. 114, 5. 'The great gun, which is among the wonders of the Kremlin, I measured with less facility, being always interrupted by the centinels, one of whom pointed his bayonet at me, and threatened to stab me, if I persisted in my intention; yet, by walking its length, I found it equal to eighteen feet and a half; and its diameter may be guessed, when it is known that it will admit a man sitting upright within its calibre.' p. 118.

We do not find in any of the above instances, that the emperor's severities were directed exclusively against Englishmen, or more against them than against other foreigners, or even Russian subjects. Why should Dr. Clarke, or his companion, complain of insults, which they themselves provoked? Or, why should they suppose, that because they were Englishmen, they would be allowed to set at defiance established rules? Dr. Clarke seems to have considered it as an indignity, that he was not permitted to pass the Holy Gate of the Kremlin with his head covered. But what would our lively author think either of the good sense or the decency of a Russian traveller in this country, who, 'feigning ignorance,' should

take his place at our communion table 'with his hat on,' during the celebration of the sacrament? If the inveterate antipathy which the present work of Dr. Clarke manifests against the Russian government, and indeed almost every thing that is Russian, could be sifted to the bottom, we are inclined to believe, that it would be found to have been caused by rather futile and nugatory circumstances, and to have originated less in reason than in petulance. But whatever might be the real cause of the antipathy itself, it has evidently served to discolour some of the doctor's representations, and to have caused him to view much of what he saw in his extensive route through the Russian dominions, through the false medium of prejudice and animosity. When a traveller is in good humour, his pourtraiture both of persons and things, will be found very different from what it is when he is under the influence of mortified self-importance, resentful irritability, or splenetic fastidiousness. Under the influence of this, or a similar temperament, Dr. Clarke seems to have lent too ready and rather too credulous an ear to fictitious and exaggerated details.

Thus, for instance, in p. 9. Dr. Clarke, after having noticed the absurd regulations of the emperor with respect to the different formalities of dress, says, that if Englishmen ventured, in their letters, to notice the conduct of the government, or to use any expressions of reprobation or contempt, they were liable, in a moment, to be either 'hurried off to the frontier,' or sent to Siberia. The doctor adds, 'many persons were said to have been privately murdered,' &c. The context leads us to infer, that these persons were English; but we know that this was not the case. They could not have been Russians, for despotism openly prescribes its victims. Nor could they have been foreigners of other nations, for no foreign ambassador has made any remonstrance, nor published any complaint. This is one of the calumnies which we cannot suppose Dr. Clarke to have invented, but to which he appears to have listened with too much facility of ear.

Our author left Petersburg on the third of April, 1800. We shall accompany him on his way, and occasionally notice or extract some of his details. The walls of one of the rooms in the palace of Tsarskoselo are said to be covered with fine pictures fitted together without frames, and without any attention to effect. Where the place would not fit the pictures, the pictures were cut to fit the place. Talking of the pictures of the saints, &c. in the Russian churches, Dr. C. says, p. 21.

'To protect these holy symbols of the new faith from the

rude but zealous fingers and lips of its votaries, in a country where the arts of multiplying them by imitation were then unknown, they were covered by plates of the most precious metals, which left the features alone visible.

We think that in the above passage the purpose of these plates has been misconceived. They are, in fact, *ex voto* offerings, an expression of gratitude to the saint, for some relief afforded in a period of distress. The custom is familiar to the Greeks, who also use the same style of painting the figures in their churches.

‘Every room throughout the empire,’ says Dr. Clarke, ‘has a picture, large or small, called the Bogh, or God, stuck up in one corner, to which every person who enters, offers adoration, before any salutation is made to the master or mistress of the house, and this adoration consists of a quick motion of the right hand in crossing, the head bowing all the time in a manner so rapid and ludicrous, that it reminds us of those Chinese mandarin images seen upon the chimney-pieces of old houses, which, when set a going, continue nodding, for the amusement of old women and children.’

Bogh, which is the Russian name of God, is not applied to their saints, each of whom has his own peculiar name. Dr. C. sometimes uses the word with too much levity for the occasion. With respect to the ‘crossing,’ with which a Russian prefaces almost every act, &c. (see p. 31), we will just remark, that Christians of the Greek church differ from the Catholics in their manner of performing this important ceremonial. The former cross themselves from right to left with only the thumb and two fingers, while the Catholics cross from left to right with the open hand.

The country between Moscow and Petersburg, ‘is generally open, a wide and fearful prospect of hopeless sterility, where the fir and the dwarf birch, which cover even arctic regions, scarcely find existence.’

‘The male peasants of Russia are universally habited in winter, in a jacket made of a sheep’s hide, with the wool inwards, a square-crowned red cap, with a circular edge of black wool round the rim, and shadowing the eyes. These, with a long black beard, sandals made of the bark of the birch-tree, and legs bandaged in woollen, complete the dress.’

We have no other remark to make on this description of the costume of the Russian peasantry, than that when the author mentioned the ‘long black beard,’ he seems to have forgotten that the Russians are universally sandy.

In p. 36, Dr. C. has very happily sketched the manners of

the Russian peasant, though from an individual instance, which the breaking down of his sledge at Poschol furnished him with an opportunity for observing.

'The woman of the house was preparing a dinner for her family, who were gone to church. It consisted of soup only. Presently her husband, a boor, came in, attended by his daughters, with some small loaves of white bread, not larger than a pigeon's egg, which I suppose the priest had consecrated, for they placed them with great care before the Bogh. Then the bowing and crossing began, and they went to dinner, all eating out of the same bowl. Dinner ended, they went regularly to bed, as if to pass the night there, crossing and bowing as before. Having slept about an hour, one of the young women, according to an etiquette constantly observed, called her father, and presented him with a pot of vinegar, or *quass*, the Russian beverage. The man then rose, and a complete fit of crossing and bowing seemed to seize him, with interludes so inexpressibly characteristic and ludicrous, that it was very difficult to preserve gravity. The pauses of scratching and grunting, with all the attendant circumstances of ventriloquism and eructation, the apostrophes to his wife, to himself, and to his God, were such as drunken Barnaby might have put in Latin, but need not be expressed in English.

The manners of the nobles are equally well described in p. 37. The concluding passage respecting the corporeal castigation of the Russian grandees by the mighty autocrat, was literally correct in the reign of Paul, and is probably so at present, with little variation.

'The picture of Russian manners varies little with reference to the prince or the peasant. The first nobleman in the empire, when dismissed by his sovereign from attendance upon his person, or withdrawing to his estate in consequence of dissipation or debt, betakes himself to a mode of life little superior to that of brutes. You will then find him throughout the day with his neck bare, his beard lengthened, his body wrapped in a sheep's hide, eating raw turnips, and drinking *quass*, sleeping one half of the day, and growling at his wife and family the other. The same feelings, the same wants, wishes, and gratifications, then characterise the nobleman and the peasant; and the same system of tyranny, which extends from the throne downwards, through all the bearings and ramifications of society, even to the cottage of the lowest boor, has entirely extinguished every spark of liberality in the breasts of a people who are all slaves. They are all, high and low, rich and poor, alike servile to superiors; haughty and cruel to their dependants: ignorant, superstitious, cunning, brutal, barbarous, dirty, mean. The emperor came the first of his grandees; princes and nobles came their slaves; and the

slaves their wives and daughters. Ere the sun dawns in Russia, flagellation begins; and throughout its vast empire, cudgels are going, in every department of its population, from morning until night.

We have much pleasure in extracting the following brief but correct account of the canal of Vishnei Voloshock, and of the facilities which it affords for the internal commerce of Russia.

'Vishnei Voloshock is a place of considerable importance, remarkable for the extensive canals, on which the great inland navigation of Russia is carried on. A junction has been formed between the Tvertza and the Msta, uniting, by a navigable channel of at least five thousand versts, the Caspian with the Baltic sea. I suspect, that there is not in the world an example of inland navigation so extensive, obtained by artificial means and with so little labour; for the Volga is navigable almost to its source; and three versts at the utmost, is all that has been cut through, in forming the canal. The merchandize of Astrachan and of other parts of the south of Russia, are brought to this place. Above four thousand vessels pass the canal annually. The town or yillage, as it is called, is full of buildings and shops. It is spacious, and wears a stately thriving appearance; forming a striking contrast with the miserable places on the road.'

Doctor Clarke's antipathy to the Russian autocrat, infusing itself into his opinion of his subjects, seems occasionally to have led him into some erroneous statements, if not palpable contradictions. For instance, in p. 39, he says,

'When we traversed the country, kindness to a stranger, and especially to an Englishman, was a crime of the first magnitude; and might prove the means of a journey to Siberia. It is but justice to make this apology for the conduct of those under the immediate eye of government: at the same time, it must be confessed, they made the best use of an opportunity, which encouraged them to exaction, plunder, and oppression.'

It is no easy matter to reconcile this with Dr. Cs.' account of his own reception at Moscow? Do we not find (p. 57), that during the religious ceremony of the resurrection, Dr. Clarke and his companion were permitted by the *police officers* to join in the suite of the archbishop, and even to stand upon the throne? Were they not (p. 117), assisted by Russian officers in measuring the great bell? Did not (p. 64), Prince Viazemskoi procure them admission to the ball of the nobles, where they were even oppressed with the civilities which they experienced? Were not these same nobles (p. 66), so far from being afraid to acknowledge the acquaintance of Messrs. Clarke and Cripps, that they even imitated their mode of

hair-dressing? Do not our travellers tell us (p. 79), that they lived in intimacy with many of the Russian nobility? Were they not accompanied (p. 96), by parties of them in their excursions about the neighbourhood of Moscow? Did they not (p. 114), find a difficulty in escaping from the engagements of society? Were they not (p. 152), hospitably entertained by Archbishop Plato, who had penetration enough to discover (p. 156), that he was sitting for a portrait which was to be exhibited to the world? And yet, notwithstanding all these instances of the hospitable disposition of the Russian nobles, which our travellers themselves are forced to acknowledge (see p. 162), they depart from Moscow full of complaints of insults and oppressions, which, as they do not specify, we may be permitted not implicitly to believe.

P. 49, Dr. Clarke tells us, that he *'bought his poderosnoi, or travelling passport, of the emperor in Petersburg.'* This can have no other meaning, than that he paid the fees of office for it. But did he not likewise pay the fees of office for the travelling passport which he received from the secretary of state, and would he also assert, that he *'bought his passport of the King of England?'*

The following is the lively general sketch which Dr. Clarke draws of Moscow. On entering the gates,

'you behold nothing but a wide and scattered suburb, huts, gardens, pig-sties, brick-walls, churches, dung-hills, palaces, timber-yards, warehouses, and a refuse, as it were, of materials sufficient to stock an empire with miserable towns and miserable villages. One might imagine all the states of Europe had sent a building, by way of representative, to Moscow; and under this impression, the eye is presented with deputies from all countries holding congress; timber huts from regions beyond the ARCTIC; plastered palaces from SWEDEN and DENMARK, not white-washed since their arrival; painted walls from the TYROL; mosques from CONSTANTINOPLE; Tartar temples from BUCHARIA; pagodas, pavilions and virandas from CHINA; cabarets from SPAIN; dungeons, prisons, and public offices, from FRANCE! architectural ruins, from ROME; terraces and trellises, from NAPLES; and warehouses, from WAPPING.'

Part of the above is rather incorrect; for there is no mosque at Moscow; and the Russians did not borrow their ideas of *'dungeons, prisons, and public offices, from the French.'*

Dr. Clarke has presented us with an accurate description of the Russian inn at which he lodged at Moscow; but he does not seem to know that a more decent hotel might have been found.

'We were in a Russian inn; a complete epitome of the city

itself. The next room to ours was filled by ambassadors from Persia. In a chamber beyond the Persians, lodged a party of Kirgisians, a people yet unknown, and any of whom might be exhibited in a cage, as some newly discovered species. They had bald heads, covered by conical embroidered caps, and wore sheeps' hides. Beyond the Kirgisians lodged a nidus of Bucharians, wild as the asses of Numidia. All these were ambassadors from their different districts, extremely jealous of each other, who had been to Petersburg, to treat of commerce, peace, and war. The doors of all our chambers opened into one gloomy passage, so that sometimes we all encountered, and formed a curious masquerade. The Kirgisians and Bucharians were best at arm's length; but the worthy old Persian, whose name was *Orazai*, often exchanged visits with us. He brought us presents according to the custom of his country; and was much pleased with an English pocket-knife we had given him, with which he said he should shave his head. At his devotions, he stood silent for an hour together, on two small carpets, barefooted, with his face towards Mecca; holding, as he said, intellectual converse with Mahomet.

The Russians keep Lent with great austerity, and afterwards give themselves up to gluttony and drunkenness when Easter comes. They run into every kind of excess, 'as if rioting, debauchery, extravagance, gambling, drinking, and fornication, were as much a religious observance as starving had been before.' When Dr. Clarke remarks, that the 'religious customs,' of the Russians 'are perfectly adapted to their climate and manners,' and that 'nothing can be contrived with more ingenious policy,' &c. what he says is hardly less ridiculous, than the opinion of the Russians, which is mentioned by Voltaire (*Hist. de Charles XII.*), which supposes the world to have been created in September, because at that season the fruits are ripe in their country. The following passage indicates a fundamental goodness of character in the populace and peasantry of Russia. Easter was proclaimed, and

'riot and debauchery instantly broke loose. The inn in which we lodged, became a Pandæmonium. Drinking, dancing, and singing, continued through the night and day. But, in the midst of all these excesses, quarrels hardly ever took place. The wild, rude riot of a Russian populace is full of humanity. Few disputes are heard, no blows are given; no lives endangered but by drinking.'

In p. 63, Dr. C. mentions the extraordinary powers of some vocal performers whom he heard at a Russian ball.

'Collected in other parts of the rooms, opened for this assembly, were vocal performers, in parties of ten or twelve each,

singing voluntaries. They preserved the most perfect harmony, each taking a separate part, though without any seeming consciousness of the skill thus exerted.

The chorus of the Russian soldiers, boatmen, or peasants, is one of the most surprising things which a stranger observes in Russia. Marquis Salvo, who wrote an account of Mrs. Spencer Smith's escape, describes it, in p. 271, of his travels, 'I was convinced,' he says, 'that if the climate of both countries were equally mild, the Russians would eclipse the Italians in music.'

Dr. Clarke records the imitative genius of the Russians, and mentions some surprising, and indeed almost incredible instances of their imitative powers.

'The meanest Russian slave has been found adequate to the accomplishment of the most intricate and most delicate works of mechanism; to copy with his single hand, what has demanded the joint labours of the best workmen in France or England. Though untutored, they are the best actors in the world.' 'The Birmingham trinket manufactory, in which imitations of jewellery and precious metals, are wrought with so much cheapness, is surpassed in Moscow; because the workmanship is equally good, and the things themselves are cheaper.' 'Where a patent, as in the case of Bramah's locks, has kept up the price of an article in England beyond the level it would otherwise find, the Russians have imitated such works with the greatest perfection, and sold the copy at a lower rate than the original, though equally valuable.' 'Signor Camporesi assured me, that walking in the suburbs of Moscow, he entered a miserable hut belonging to a cobbler, where, at the further end, in a place contrived to hold pans and kettles, and to dress victuals, he observed a ragged peasant at work. It was a painter in enamel, copying very beautiful pictures which were placed before him.'

'Acquaintance, says Dr. Clarke, 'with Camporesi, the architect, procured me admission at the house of PRINCE Trubetzkoi, a dealer in minerals, pictures, hosiery, hats, cutlery, antiquities, in short, all the furniture of shops and museums. Having squandered away his fortune, he picked up a livelihood by selling for himself and others, whatever came in his way. His house, like a pawnbroker's shop, exhibited one general magazine, occupying several rooms. A PRINCE presiding over it, and practising all the artifices of the meanest tradesman, was a spectacle perfectly novel. Any thing might be bought of his HIGHNESS, from a pair of bellows to a picture by Claude Lorraine. * * * * While we bargained with his HIGHNESS,' &c. &c.

From the above, we collect, that Dr. C. does not understand the system of nobility in Russia. Military rank alone confers the privileges of nobility. An officer becomes noble

when he arrives at the rank of a major; a lieutenant-colonel transmits his nobility to his children to the second generation. Titles, of themselves, unsupported by military rank, neither give the rank nor the privileges of nobility. The title of *Prince*, which Dr. C. seems to consider the same as prince of the Roman empire, as he calls all his princes 'your highness,' is in Russia the *lowest* order of titular nobility. The Russian word is *knaes*, which signifies the same thing as *sheik* among the Arabs, viz. the chief, whether of a horde of vagabonds, or of a district. When the wandering tribes of the desert submitted to Russia, their chiefs were allowed to retain their ancient titles, and we even find, that in Mr. Heber's note, p. 303, the title of *knaes* was given to *great numbers of Armenian settlers*.

We fear that part of the following disgusting representation of Russian filth, will excite the nausea of our readers; but we give it from the fidelity of its resemblance; and Dr. Clarke is not to be blamed for the loathsome feelings which it will excite.

'Visit a Russian, of whatever rank, at his country seat, and you will find him lounging about, uncombed, unwashen, unshaven, half naked, eating turnips, and drinking quass. The raw turnip is handed about in slices, in the first houses, upon a silver salver, with brandy, as a whet before dinner. Their hair is universally in a state not to be described; and their bodies are only divested of vermin when they frequent the bath. Upon those occasions, their shirts and pelisses are held over a hot stove, and the heat occasions the vermin to fall off. It is a fact too notorious to admit dispute, that from the emperor to the meanest slave, throughout the vast empire of all the Russias, including all its princes, nobles, priests, and peasants, there exists not a single individual in a thousand whose body is destitute of vermin. * * * * * The real Russian rises at an early hour, and breakfasts on a dram, with black bread. His dinner at noon consists of the most greasy viands, the scorbutic effects of which are counteracted by salted cucumbers, sour cabbage, the juice of his *vaccinium*, and his nectar *quass*. Sleep, which renders him unmindful of his abject servitude and barbarous life, he particularly indulges; sleeping always after eating, and going early to his bed. The principal articles of diet are the same every where, grease and brandy. A stranger dining with their most refined and most accomplished princes, may in vain expect to see his knife and fork changed. If he sends them away, they are returned without even being wiped. If he looks behind him, he will see a servant spit in the plate he is to receive, and wipe it with a dirty napkin, to remove the dust. If he ventures (which he should avoid, if he is hungry), to inspect the soup in his plate with too inquisitive an eye, he will doubtless discover living

victims in distress, which a Russian, if he saw, would swallow with indifference. Is it not known to all, that Potemkin used to take vermin from his head, and kill them on the bottom of his plate at table? and beauteous princesses of Moscow do not scruple to follow his example. But vermin unknown to an Englishman, and which it is not permitted even to name, attack the stranger who incautiously approaches too near the persons of their nobility, and visit him from their sofas and chairs. If at table he regards his neighbour, he sees him picking his teeth with his fork, and then plunging it into a plate of meat which is brought round to all. The horrors of a Russian kitchen are inconceivable; and there is not a bed in the whole empire, which an English traveller, aware of its condition, would venture to approach.

Dr. Clarke seems eager to embrace every opportunity of traducing the Russian nobles. Thus he says (p. 93), though Peter the Third was a greater friend to the Russian nobility during three months, than all the other sovereigns, that 'in their gratitude they murdered him.' *** 'He gave them all they most desired, and they assassinated their benefactor.' But surely our lively author is rather unjust in imputing the crime of Catharine to those by whom it was abhorred. Even the Russian aristocracy did not contain many Orlofs. In the next page, Dr. C. accuses one of the young Russian noblemen of stealing Mr. Cripps's hat. But it seems a little strange that a man should steal a hat on purpose to spoil it, by cutting it into a cap. In another place (p. 94) Dr. C. tells us, that the Russian nobles are in general afraid of visiting their estates, for fear of being murdered by their peasants. But the tender proofs of attachment, which the slaves of Galitzin exhibited at his burial, shewed at least the amiable qualities which are often found both in the master and the slave.

Among the traits of tyranny which Dr. C. ascribes to Paul, he mentions. (p. 100), that 'pug dogs, from the emperor's resemblance to them, were prohibited any other name than *Mops*.' But ought not Dr. C. to have informed the reader that *Mops* is the name of these dogs in Russia; or would this knowledge have diminished the ludicrousness, or the probability of the prohibition?

The following are some particulars of the interview which our travellers had with Archbishop Plato:

'He was much amused at a reply he once received from an English clergyman, of the factory of Petersburg, when asked if he intended to marry: If I am fortunate enough to become a bishop, I shall marry some rich citizen's daughter, and live at

my ease. He complained much of Dutens, for having published his correspondence, without his permission. He acknowledged having therein endeavoured to prove that the pope was antichrist, of which he was fully convinced; but that he much feared the resentment of the court of Rome. We told him we thought his fears might now subside, as that court was no longer formidable to any one. Oh! said he, you do not know its intrigues and artifices: it is like the ancient Romans; patient in concealing malice; prompt to execute it, when opportunity offers; and always obtaining its point in the end. He then spoke of Voltaire, and his correspondence with the late Catharine. There was nothing, said he, of which she was so vain, as of that correspondence. I never saw her so gay, and in such high spirits, as when she had to tell me of having received a letter from Voltaire.' *** 'As he was well versed in Sclavonic, I questioned him concerning its affinity to the Russian. He assured me the two languages were almost the same; that the difference was only a distinction of dialect; and that neither of them had the smallest resemblance to the language of Finland.'

We are told by Dr. C. (p. 164), that

'the notorious Semple rose to such a pitch of celebrity in Russia, that he influenced, if he did not govern, Potemkin. He introduced a uniform for the hussars, which is still worn; and made alterations, truly judicious, in their military discipline. Thus the Russian officers derived from the hulks at Woolwich, greater advantages than if they had served there in person; an honour, which, *though well merited*, it is not necessary to assign them, as they experience very wholesome chastisement at home.'

Dr. C. then hopes that his reader 'will sympathize' 'in the aptitude of such reflections.' We confess that our sympathies would not accord with his on this occasion; and if we had been at his elbow when he penned part of the above, we should have requested him to consider whether it were not harsh and illiberal thus to asperse the character of a large body of persons, of several of whom he appears to have experienced the hospitality, and of the majority of whom he had no opportunity of appretiating the character?

In p. 167 our author says that when 'some of the nobles choose to converse upon the condition of their slaves, not the smallest reliance can be placed upon the statement they afford.' But how are we to reconcile this with what follows in the note, p. 168, line 16? In this note we have various details respecting the condition of the Russian boors, which are given as information, on the accuracy of which we may

rely, though it was 'procured in Moscow, and chiefly from Prince Theodore Nikolaiovitz Galitzin.'

In p. 171 Dr. C. asks,

'Can there be a more affecting sight than a Russian family, having got in an abundant harvest, in want of the common stores to supply and support them through the rigours of their long and inclement winter?'

Dr. C. might have beheld many such affecting sights without visiting the Russian domain. Did he never behold the family of an English peasant suffering the sad severity of hunger and cold, after having assisted in getting in an abundant harvest?

'A person, who wishes to traverse Russia, must consider it as ancient Scythia. He must provide every thing for which he may have occasion. If he can endure fatigue, with little sleep, dust, a scorching sun, or severe frost, with a couch of snow beneath the canopy of heaven, he may travel in a *kibitki*, which is the best of all methods of conveyance.'

Why should our ingenious author suppose it necessary for a traveller in a *kibitki*, in a severe frost, to sleep in the open air upon the snow, when a *kibitki* is almost always provided with a *feather bed*?

'The inhabitants of Dedilof are peasants, in the greatest poverty, and their sole occupation is tillage.' (What better could they have?) 'In our journey thither, we invited some of their fellow-sufferers in bondage to drink our king's health, it being his birth-day. We had reserved a bottle for the purpose of its celebration; so with hearts yearning for Old England, we drank God save great George! as we fled from despotism through a land of slaves.'

We commend our author's loyalty, but perhaps this and some other extraneous details would have been better avoided in his narrative.

Before reaching the Black Sea, Dr. C. (p. 194) seems to have made up his mind to believe, and to assert that its waters are in a state of gradual diminution. The progress of this theory may be traced through pp. 325, 584, 627, until it reaches its perfect establishment in pp. 676, 677.

The Don and Tanais are shown in p. 196 to be the same names.

'Donetz and Donsk are both names of the Don. Farther to the south, and nearer the mouths of the river, the pronounciation is sometimes Danaetz, or Danaets, and Tdanaets; hence the

transition to Tanais is not very equivocal; nor can much doubt be entertained concerning the origin of the appellation bestowed by the antients upon the river.*

Dr. C. who seems to delight in degrading the Russians, both in the physical and moral scale, institutes at p. 211 a very unfavourable contrast between them and the Malo-Russians, whom he mentions in terms of praise, which we are inclined to suspect of exaggeration.

'They,' (videlicet, the Malo-Russians), 'are a much more noble race, and a stouter and better looking people than the Russians, and superior to them in every thing that can exalt one set of people above another. They are cleaner, more industrious, more honest, more generous, more polite, more courageous, more hospitable, more truly pious, and of course less superstitious. *** They have in many instances converted the desolate *Steppe** into fields of corn. Their caravans are drawn by oxen, which proceed about thirty versts in a day. Towards evening they halt in the middle of a plain, near some pool of water; where their little waggons are all drawn up in a circle, and their cattle are suffered to graze around; while their drivers, stretched out upon the smooth turf, take their repose, or enjoy their pipe, after the toil and heat of the day. If they meet a carriage, they all take off their caps and bow. The meanest Russians bow to each other, but never to a stranger.'

In the above passage we find Dr. Clarke representing the Malo-Russians as more industrious than the Russians-Proper and at the same time employing *oxen* in their caravans. Now we have heard a Russian gentleman remark that the character of a people may sometimes be traced to causes of apparently trivial influence, and he ascribed the greater activity and diligence of the *Russians*, when compared with that of the Malo Russians (or Little-Russians, or inhabitants of Little Russia), to the former employing horses, while the latter made use of oxen in their carts and waggons. Does the sluggish pace of the ox insensibly communicate itself to the habits of the driver?

At p. 214 we find our travellers passing the night at the village of Podulok Moscoukoy, where the 'inhabitants were not even able to strike a light!' At p. 270, Dr. Clarke says in a note, that Mr. Heber 'has afforded

* 'Steppe,' says the author, p. 194, note, 'is a plain, without any visible boundary, perfectly flat, but frequently covered by spontaneous and luxuriant vegetation. It is moreover uninhabited, except by Nomade tribes,' &c. Dr. C. might have remarked, that the word 'Steppe,' signifies the same thing as *landes* in French.

a most genuine tribute to the enlightened minds of the Cossacks.' When this genuine proof of mental illumination comes to be stated, in what does it consist? Have the Cossacks any improved astronomical apparatus? Have they forestalled Davy in his discovery of new chymical agents? No; but they have at Oxai 'a very decent kabak,' (which is no other than a tavern), 'with a billiard table,' &c. &c. O 'enlightened' Cossacks! how must ye make the philosophers of Petersburg hide their diminished heads!

We could not peruse our learned author's pathetic apostrophe to the Finlanders at the end of note 2, p. 295, without a smile. We wish that the Dr. had expunged this passage, as it is the most ridiculous in his book. Surely Dr. C. did not mean seriously to draw a parallel between the petty vexations which he experienced from the Russians, with the heart-rending cruelties which were inflicted on the Finlanders!

At Taganrock, we are informed, p. 325, that

'a remarkable phenomenon occurs during particular seasons, which offers a very forcible proof of the veracity of the sacred Scriptures. During violent east winds, the sea retires in so remarkable a manner, that the people of Taganrock are able to effect a passage on dry land to the opposite coast, a distance of twenty versts; but when the wind changes, which it sometimes does very suddenly, the waters return with such rapidity to their wonted bed, that many lives are lost.'

We are at a loss to discover what 'very forcible proof' the above exhibits 'of the veracity of the sacred Scriptures;' for the sacred Scriptures represent the passage of the Israelites across the Red Sea as a *miraculous* fact, but our learned traveller very ingeniously resolves it into a *natural* event.

Our traveller tells us that, at Taganrock, 'the water, as in the Don, is very unwholesome, when the winds carry off the salt water; but when a current sets in from the sea, it is more salutary.' We puzzled our poor brains a long time to make out what this means; but we fear without success; nor is the difficulty removed by what the author says at p. 342, line 3. We can readily conceive that salt water may be more salutary as a cathartic, than water which is not impregnated with salt. But how can salt water be more salutary as a common beverage?

In Mr. Heber's note, which occurs in p. 329, the commerce of Taganrock is said generally to employ from six to seven thousand vessels; but in the text above, in the same page, Dr. C. talks of 'the plains below the town' being

occupied by 'no less than *three thousand waggons*; and he adds that, 'of this number, *six thousand* arrive annually from the Ukraine.' Here is evidently a palpable mistake, but as the doctor has represented his thousands in words, and not in numerals, we are at a loss to conceive how it could arise, except the '*six*' be accidentally foisted into the place of the '*three*.'

In p. 350, Dr. C. institutes a comparison between the Russian and the Cossack, which of course turns out greatly to the advantage of the latter. Among other traits of degradation which are affixed to the portrait of the Russian, he is 'said to be rarely dignified by any elevation of mind or body;' and in pp. 571, 641, he says the Russian peasant is of a diminutive race; but we fear that the lively author's antipathy to the emperor Paul, caused him to view the Russian peasant, and other Russian objects, through an opaque medium, which made the great little, and the little great. If Dr. Clarke were to make another excursion into Russia, we think he might discover that the peasants of that country are the finest bodied men in Europe. The description of the Russian soldiers in p. 571, and the caricature prefixed to C. XXI. are disreputable to the work, and are contradicted by experience.

At Yenikale, p. 414, ships were waiting favourable winds both for Taganrock and Constantinople.' Query what wind did they expect?

Dr. C. has been a little inadvertent in describing the religion of the Tartars (p. 441). It is not *after* washing, &c. that the priest proceeds to the mosque, nor is it *after* having performed his devotions that he summons the people to join with him; nor are his *beads* a necessary part of his accoutrements; nor is it at mid-day *only* that he says prayers in public. Again in p. 464, the Dr. gives the name of *Mullas* to the Tartar priests, which is not much more correct than if he had called the curate of an English parish, the lord chief justice of the King's Bench. The error occurs again in p. 467.

At p. 446, we paused to consider what Dr. C. meant by saying that the 'integrity of the Russian empire had been pledged' for the maintenance of the religious establishments of the Tartars.

The 'Karaites Jews,' who are settled in the Crimea, and are mentioned by the author in pp. 481, 482, deserved his particular attention; as they are a remnant of the ancient Sadducees, and deny the resurrection. Dr. C. says, that

'the character of the Karaites Jews is directly opposite to that

which is generally attributed to their brethren in other countries, being altogether without reproach: Their honesty is proverbial in the Crimea; and the word of a Karaite is considered equal to a bond. Almost all of them are engaged in trade or manufacture.' 'The difference between their creed and that of Jews in general, according to the information received from the rabbi, consists in a rejection of the talmud; a disregard to every kind of tradition; to all rabbinical writings or opinions; all marginal interpretations of the text of Scripture; and, in a measure of their rule of faith by the pure letter of the law.'

But though Dr. C. says, what we believe to be true, that these Karaites reject 'all Rabbinical writings or opinions,' &c. and regulate their faith by the '*pure letter of the law*,' he asserts in the preceding page that they 'deem it an act of piety to copy the Bible, or *copious commentaries upon its text*, once in their lives.' Is it not a little remarkable that they deem it an act of piety to copy copious commentaries, when they model their creed with such scrupulous rigour by the letter of the text?

In p. 574, Dr. C. tells us, that he and his friend Mr. Cripps effected their escape from the Russian territory by means of 'a *forged order from the sovereign*,' which was procured through female interest in St. Petersburg. The learned Dr. must certainly have been a great favourite with the ladies about the court, when one of them would hazard her own safety by such a dangerous experiment, as that of forging a passport from the emperor, and sending it by the post. One of our friends on reading this was induced to look at the frontispiece, when he said nothing, but made a significant *hem!* But on arriving at p. 647, we find our adventurous travellers leaving the Russian territory under the protection of a passport, signed by the commandant of Odessa.

If our limits would permit, we should willingly extract the interesting particulars with which Dr. C. has favoured us, relative to the death of Howard, whose name will ever be recorded in the annals of philanthropy. The tomb which was raised to his memory in the neighbourhood of Cherson, was not, as we have been informed, erected by Admiral Mordvinof, but by a French merchant, as an advantageous speculation. This Frenchman was named Dauphiné, and he claimed an enormous sum for his pains from the executors of Mr. Howard, but payment was refused, owing to the representations of Admiral M.

In p. 612, 'the river Bog' is said to 'flow quite round' the town of Nicolaef. But this is rather incorrect; for the place is built in an angle formed by the Bogh and the Ingul.

It is accurately laid down in the excellent map which is prefixed to the second improved edition of Mr. Thornton's present state of Turkey.

It was with pain that we found Dr. C. at p. 634 making many sarcastic remarks on what he calls 'the barbarous etiquette observed at the Russian tables.' The Russian customs in this respect are not barbarous, because they differ from our own. They are, on the contrary, wise and even humanely adapted to the state of the country, and the circumstances of the people. Many young gentlemen in Russia are in public situations, both civil and military, and have no means of subsistence but from their pay, which is scanty beyond what can well be imagined. Men, high in rank, therefore, usually keep an open table, to which all the subalterns (to the extent of the table) have daily admission. Such a custom in Russia originates in the necessity of the case; but would it not be hard to subject the master of the house either to fare as ill as his inferior guests, or to ruin himself by treating them all with the same gratifications as are reserved for that part of the table which may be considered as his private family? Inferior officers advance towards the head of the table; and the custom must continue till the present system of government is abolished. The same custom prevailed in England, when other parts of our establishments were similar to the Russian. In the Duke of Northumberland's household book, published in 1770, we find the following passage: 'It is thought good that no plovers be brought at no season but only in Christmas and principal feasts, and my lord to be served therewith, and his board-end, and no other.' In the Highlands of Scotland, we believe that a similar usage still prevails, that the wine circulates to a certain depth of the table, when the ale begins, which, when it has reached its prescribed bounds, is succeeded by the small beer, which is left to exhilarate those, who are at the extremity of the board. But these things are good or bad according to circumstances and opinions; and in Russia, the 'barbarous etiquette,' which Dr. C. so indignantly reprobates, is both enforced by circumstances, and sanctioned by opinion.

The embassy which Dr. C. p. 637, ascribes to Prince Nassau, was, we believe, executed by Prince Repnin.

In p. 638, Dr. C. talks of a route to Constantinople by the coast of the Black Sea. Gibbon makes the same mistake. But the Hæmi promontorium (Eurineh burun) is impassable. The road nearest to the Black Sea is through Aidos.

Dr. C. in enumerating the dangers (p. 643), with which the navigation of the Black Sea is attended, asserts that 'shallows, hitherto unnoticed in any chart, occur frequently when vessels are out of sight of land.' The author has not supported this assertion by any authority; and it is, we believe, contradicted by experience. Mr. Thornton, who is distinguished both by the copiousness and the accuracy of his information, makes no mention of such dangers in his very valuable work on the present state of Turkey. Mr. Thornton was well acquainted with the navigation of the Black Sea; and he possessed more numerous and more favourable opportunities for making inquiries on the subject than Dr. C. can pretend to have enjoyed.

Want of space, rather than want of materials, now forces us to bring to a conclusion our strictures on the present work of Dr. Clarke. We have made them in perfect good humour, and we flatter ourselves that if Dr. C. will do us the honour to give them a patient and candid perusal, he will be able to improve the *general tone* of his work, to correct some of its defects, remove some of its superfluities, and to render a second edition of it much more valuable than the first. As it is, it is a book, which, though it may sometimes mislead, will often inform, and always amuse; and he, who once takes it up, will not readily lay it down.

ART. III.—*The Question concerning the Depretiation of our Currency, stated and examined.* By W. Huskisson, Esq. M. P. Fourth Edition, corrected. London, Murray, 1810.

ON the first glance of this pamphlet, it gave us great pleasure to find that the editions of it have been so rapidly multiplied. We do not indeed consider the great sale of a work any proof of its intrinsic merit; for the most flimsy productions have often a most extensive circulation. But, in the instance before us, the rapid and general dispersion of a treatise on such a dry, and, in some measure, abstract subject as the present, is a convincing proof that it has strongly attracted the attention, and excited the interest of the public. The consciousness of this was highly gratifying to us, as we regard the question itself which Mr. Huskisson has so ably discussed, as one of the most important, which can occupy the attention of any statesman, or indeed of any friend to his country at the present period.

The question whether the present novel system of an uncontrolled issue of paper money, shall be suffered to continue, or whether we shall resort to the old, legal, and constitutional mode of payments in specie, may seem of little moment to those, who are incapable of discerning the difference, as a medium of circulation, between a bundle of rags and a bar of gold; but those who can reflect, and can trace the connection between causes and consequences, must regard the subject of this luminous pamphlet as involving in its effects, the perilous alternative of being either a solvent or a bankrupt nation. There is no medium between these opposite extremes. If the national Bank have no means of redeeming its enormous issue of paper, a national bankruptcy must sooner or later ensue.

One of the things which forcibly strikes us on considering the *legalized* dereliction of cash-payments by the Bank, is the absurdity of entrusting to a corporate body of merchants, who, from their education and habits, cannot be supposed to have any more enlarged or generous views of the public good, than those which are concentrated in the narrow focus of selfish emolument, an arbitrary, discretionary power over the whole currency of the country. Does it not seem, at first sight, a species of political suicide, to commit to any body of men the power of issuing paper-money at their pleasure, without being amenable to any law, or subject to any controul? Is this such a power, as we should willingly concede to a king, however good and wise, or to any of the king's ministers, however intelligent and immaculate?—Certainly not. But, in a point, in which we would not confide a certain discretionary, unlimited, and unrestrained power to any king, or any minister, shall we commit it to the holy keeping of a corporation of merchants, whose principal rule of action is more likely to be a sordid selfishness than an enlightened patriotism? Do we entrust the king or his ministers with the power of altering the standard coin, in order to promote any sinister purposes of avarice or ambition, which they might respectively wish to accomplish? Do we permit the government to clip and debase the coin, and to make guineas with eleven parts of alloy out of twelve, instead of only one in twelve?—No, we are not so thoughtless and prodigal of the public interest and the national security. But, yet, for the last thirteen years, we have been abandoning to a mere mercantile company the power of substituting a currency of paper for one of gold; or of replacing a currency which has an *intrinsic value* by one which has no more *real value* than the rags out of which it is made. These mercantile worthies

have made such copious use of their power, and have been so liberal in their issues of paper, that it is become almost as rare to behold his present gracious majesty's face on a piece of gold, as it is that of an Otho or a Titus.

The very idea of investing any man, or body of men, with an arbitrary and uncontrolled power, must be highly revolting to the minds and feelings of Englishmen. But yet such is the power which, with respect to the issue of paper-money, has, since the year 1797, been quietly assigned to the Bank of England. The coining of money has always been reckoned the great attribute of sovereignty; but we seem to have taken this attribute from the sovereign to confer it on a junto of merchants, who with their '*promise to pay*,' on a piece of '*charta cacata*,' have completely banished into obscurity, the pleasurable golden face of 'George the Third, by the grace of God.'

'It is of the essence of *money*,' says Mr. Huskisson, 'to possess *intrinsic value*.' These few words are full of sense; and deserve to be well weighed by the noisy advocates for a paper circulation. They, in fact, decide the question between the respective merits of a currency in paper, and in specie. If it be of the essence of *money* to have an *intrinsic value*, it is plain at first sight that Bank notes do not come under that denomination. As far as they are convertible into commodities, they may be the representatives of value, but they have no value in themselves. The '*quality of representing commodities*,' as our author remarks, 'does not necessarily imply intrinsic value, because that quality may be given either by confidence or by authority.' The following remarks are so just and perspicuous, and have such a bearing on the general question, that we quote them with peculiar satisfaction:

'The quality of being a *common measure* does not necessarily imply intrinsic value, any more than the possession of a *foot rule* implies the power of acquiring whatever it enables us to measure. *Money*, or a given quantity of gold or silver, is not only the *common measure*, and *common representative* of all other commodities; but also the *common and universal equivalent*.

'*Paper currency* has, obviously, no intrinsic value.

'A *promissory note*, under whatever form, or from whatever source it may issue, *represents value*. It does so, in as much as it is an undertaking to pay, in *money*, the sum for which it is issued.

'The *money*, or coin of a country, is so much of its capital. *Paper currency* is no part of the capital of a country. It is so much *circulating-credit*.

'Whoever buys, gives—whoever sells, receives such a quantity of pure gold or silver as is equivalent to the article bought or sold:—or if he gives or receives *paper* instead of *money*, he gives or receives that which is valuable only as it stipulates the payment of a given quantity of gold or silver. So long as this engagement is punctually fulfilled, paper will of course pass current with the coin with which it is thus constantly interchangeable. Both *money*, therefore, and *paper*, *promissory* of money, are *common measures* and *representatives* of the value of all commodities. But *money* alone is the *universal equivalent*; *paper currency* is the *representative* of that *money*.'

Nothing can be more just than the distinction which Mr. Huskinson has made in the above passage, between *money* and *paper currency*, which it has been the object of some persons, and particularly of the friends to the suspension of cash payments at the Bank to confound. But no two things can well be more different. They differ indeed as much as *value* and *no value*. That is, they differ in *essence*; and not all the metaphysics of the Stock Exchange can establish their identity. Paper currency can at best be regarded only as the shadow, of which money, 'or a given quantity of gold or silver' is the substance. Paper may justly be said to serve as the *local representative* of money, as long as it is convertible into money; but money alone, in the language of Mr. Huskinson, is 'the universal equivalent.'

'I assume, as admitted,' says Mr. Huskinson, 'that, in Great Britain, gold is the scale to which all prices are referred, and, since the 39th of the king, the *only* LEGAL TENDER, except for payments under 25l.

'I likewise assume, as unquestionable, both in fact and in law,

'1st, That a pound of gold, of our standard, is coined into 44 guineas and a half; and that any person may, at the king's mint, procure any quantity of gold to be so coined, free of any expense whatever; the officers of the Mint being obliged to return, in coin, precisely the same quantity which may have been deposited with them, without making any charge for the conversion of it into money.

'2dly, That, by law, these guineas which, when fresh from the Mint, weigh 5dwts. 9½grs. each, cease to be a *legal tender* if, by wear or otherwise, they are reduced below 5dwts. 8grs. which is a diminution in their value of a small fraction more than one per cent.

'Consequently, the law of England, before the year 1797, distinctly secured to every man, that he should not be compelled to take, in satisfaction of a legal debt, for every guinea of that debt, less than 5dwts. 8grs. of gold of standard fineness; and,

as distinctly, that he should not be obliged to receive, as the representative of a guinea, or a guinea's worth, any article or thing which would not purchase or procure that quantity of gold.

'Such was the state of our current coin before the year 1797.'

From the period of the institution of the Bank up to the year 1797, its notes had never ceased to be convertible into cash at the option of the holder. In that year, owing to circumstances, to which we shall not now advert, however we may deplore, an act was passed for the suspension of payments in cash. But this act was never considered by the authors as any thing more than a temporary expedient. It was not regarded, as some of the friends of the Bank would wish us to believe, as a new and wonderful discovery in finance, which was to carry on all the operations of commerce, without the intervention of the precious metals. It was only a temporary remedy, applied to what was deemed a temporary evil. For,

'if in the year 1797,' as our able author forcibly remarks, 'it had been foreseen that this temporary expedient would be attempted to be converted into a system for an indefinite number of years; and that, under this system, in the year 1810, every creditor, public or private, subject or alien, to whom the law, as it then stood, and as it now stands, had secured the payment of a pound weight of standard gold for every 46l. 14s. 6d. of his just demand, would be obliged to accept, in full satisfaction, about 10½ ounces, or not more than seventeen shillings in the pound; with a prospect of a still further reduction in every subsequent year:—it is impossible to conceive that the attention and feelings of parliament would not have been alive to all the individual injustice, and ultimate public calamities, incident to such a state of things; and that they would not have provided for the termination of the restriction, before it should have wrought so much mischief, and laid the foundation of so much confusion in all the dealings and transactions of the community.'

Every man who, before the stoppage of the Bank, had a debt owing him of 46l. 14s. 6d. was entitled, by the law of the realm, to a pound of gold; or, what is the same thing, to forty-four guineas and a half, into which a pound of gold is coined at the mint. But, at present, instead of a pound of gold, the person in question can obtain in payment for the same sum of 46l. 14s. 6d. only ten ounces and a quarter of gold. Such is the degree of the depretiation which the notes of the Bank of England have already reached. 56l. in paper currency, will, at present, procure only one pound of gold, or only forty-four guineas and a half, or 46l. 14s. 6d.

And yet it is contended by the infatuated votaries, or the corrupt advocates of a paper currency, that Bank notes have undergone no depretiation. We might as well say that when 12 ounces of gold are reduced to 10½ ounces, the former sustain no diminution of weight; or that 10½ ounces are the same as 12 ounces, as to say that Bank notes have suffered no depretiation, when 56l. in paper is exchangeable for very little more than 46l. in gold.

We cannot think so ill of the legislature of 1797, as to imagine that, when they passed the act for the suspension of cash payments, they intended to give the Bank a power of making a deduction of nearly one-sixth part from every just debt; or of making Bank notes, at their present depretiated value, a legal tender. The legislature could never have intended to sanction so gross and nefarious a fraud. No government, which respects good faith, or reveres the principles of common honesty, could deliberately force every creditor in the state to take seventeen shillings, the present worth of a pound note, instead of twenty; or to pay twenty shillings for what he ought in fairness to give only seventeen. By law, as Mr. H. remarks, a guinea, which weighs less than 5 dwts. 8 grs. is no longer a legal tender. But yet in our depretiated paper currency, a Bank note, of 1l. which will purchase only 4 dwts. 8 grs. of gold, is made to pass for 5 dwts. 3 grs. of that metal; or a man who owes another 56l. in guineas, may pay him in notes for which he cannot procure more than 46l. 14s. 6d. in gold. The evil of such a depretiated currency as that, with which the country is inundated, is so great, that Mr. H. says he would prefer a resort to 'the stale and wretched expedient of raising the denomination, or lowering the standard of our currency' to the continuance of the present system. Any definite and certain evil, would indeed be preferable to the present evil of a depretiated currency, which is not indefinite, but progressive. It has increased, it is increasing, and, God only knows, where it will stop.

'It has a greater tendency to derange and unsettle all the transactions of society, and to depress the labouring classes, and all who derive their incomes from salary or wages of any description. It increases, at the same time, the foreign expenditure of government, in proportion to the fall of the exchange; and its domestic expences, in proportion to the increased price of all commodities at home. It adds, in the same proportion, to the amount of our annual loans and taxes. A saving, it is true, accrues to the state from paying the wages of valour, talent, industry, and labour, in a depretiated currency, and from the reduction which is thus made (really though not nominally) in the

value of the dividend paid to the public creditor. But it is equally true, that these unfair and unintended savings to the state are more than counterbalanced by its increased expenditure: whilst this increased expenditure, and the increased taxation necessarily consequent upon it, doubly aggravate the evil on those classes of the community at whose expence these savings are made, by taking from each a greater proportion of their already deprettiated income, for the payment of all the other charges of the state.'

Gold and only gold is the test by which the value of bank notes must be tried; for a bank note is nothing more than a solemn engagement to pay the holder on demand a certain specific quantity of gold. If, therefore, as Mr. Huskisson says, a one-pound note, which is 'an engagement to pay 5 dwts 3 gr. of gold, is worth in the market only 4 dwts 8 gr. as stated by Mr. Chambers in his evidence, it is equally worth only 4 dwts. 8 gr. in exchange for any other commodity.'

Mr. Huskisson shows how two different causes may effect a depretiation in the currency of a country: first, where there is a reduction of the standard coin below the quantity, which it is certified by law to contain; and secondly, where there is an excess in the amount of the currency.

In the reign of King William, the first of these causes operated with such force, that it was thought likely to endanger the very existence of the new government. At this time, it was found, that though the just weight of 100l. of silver coin was 32lb. 3oz. 10dwt. 22 gr. 100l. of the then clipped money, amounted to no more than 16lb. 8oz. 18 dwt. Guineas were sold for 30s.; and all commodities rose in price. But this evil was encountered with boldness, and remedied with equal efficacy and promptitude by the enlightened statesmen of that period. The great men, who then directed the helm of government, did not resort to temporary and fallacious expedients; nor did they, with equal ignorance and timidity, augment the difficulties, with which they had to contend, by irresolute procrastination.

At the time of which we are speaking, silver had risen considerably above the mint price, as gold has at present, though owing to a different cause. But the wise ministers of King William's time found, that the only safe and effectual means of lowering the price of silver, was to restore the silver coin to its legitimate standard. They knew, that one ounce of silver could not be worth more than another ounce of silver of the like fineness; and after the recoinage had taken place, they found that they could purchase as much bullion as they pleased with the new money, at the rate of 5s. 2d. per

ounce. It had been previously debated, whether recourse should not be had to one of those miserable expedients, which fraud has sometimes suggested to imbecility, in order to escape from some pressing exigency, or to get rid of some present inconvenience. It was proposed, that the denomination of the currency should be raised; that a crown piece should be called 6s. 3d. and a shilling 1s. 3d. without containing any more silver than before. Such a remedy, however, was rejected with indignation, as a breach of that principle of common honesty which ought to regulate the transactions of states as well as of individuals.

The present depretiation of the currency, is owing to an excess in the issue of bank paper. The agents indeed of the bank, and the advocates for an unlimited paper currency, contend, that this is not the case, and, that a pound note is still only one shilling less in value than a guinea. The fallacy of this inference is obvious, from the plain matter of fact, that a guinea contains, and will consequently purchase 5 dwts. 9gr. $\frac{1}{2}$ of gold bullion, and that a pound note, if taken into the market, will purchase only 4 dwts. 8 gr. of gold. But we all know, that a pound note is an engagement, on the part of the bank, to pay to the holder 5 dwts. 3 gr. of gold. Why then will it not purchase this quantity of gold? The plain reason is, because the excessive issue of bank notes has caused them to be depretiated; and has excited a suspicion very unfavourable to the solvency of the bank.

A bank note, which is nothing more than an engagement to pay the holder a certain portion of the standard coin, must be considered as the representative sign of so much gold, and while it is convertible at pleasure into so much gold, it must continue to possess precisely the same value in exchange as the gold, of which it is the sign, for the representative sign and the thing represented become, to all practical purposes, the same thing. But the case is very much altered, when bank notes are no longer convertible at pleasure into cash; for as these notes have not, like *real money*, any value in themselves, they derive all the value which they possess from their convertibility into money. The '*promise to pay*,' so much standard coin, which is read on the face of a bank note, becomes a mere mockery when all such payment is withheld. As long indeed as any confidence is placed in the responsibility and solvency of the parties who issue the note, no material inconvenience may arise from the *temporary suspension* of payment in cash. But, when this period has been so long procrastinated, that the confidence in its ultimate arrival begins to be shaken, and when the bank itself seems to increase its issues of

paper, not in proportion to its means of payment in specie, but to its incapacity to make such payment, the notes themselves must experience a depretiation in proportion, not merely to the excess of such notes above the quantity requisite to supply the place of the money which they have banished from the circulation, but to the public apprehension. If the public fear respecting the solvency of the bank, or, what is the same thing, the convertibility of their notes into cash at some future period, should become very vivid and general, it is impossible to say how far the present depretiation of the bank paper may be increased. A bank note for 1l. might not be exchangeable for the value of a farthing rushlight.

If the circulation of any particular country consisted entirely in gold, and the quantity of gold in that country were doubled, the price of gold would necessarily fall; or in other words one half, or a less quantity of commodities would be given for the same quantity of gold. If the circulation, instead of being entirely composed of gold, were to consist partly of gold and partly of paper, and the paper part of the circulation were doubled, the price of all commodities would rise as in the former case. For price, which is a proportion often very mysteriously, but generally very nicely adjusted between the quantity of commodities and the quantity of the currency, must vary according to the variations in that currency. But where, in a mixed currency of gold and paper, the paper should be doubled, while the quantity of gold remains unaltered, its price must rise the same as that of other commodities, although in the state of coin, of which the denomination was fixed by law, it would pass current only according to that denomination.

In this country we have, or rather had, a mixed currency of gold and paper; but within the last few years, the quantity of paper has been more than doubled. Hence the price of all commodities has experienced a considerable rise; and that of gold among the rest. But as gold in coin cannot pass for more than its legal denomination, it has been falsely supposed, that because in the purchase of commodities, a guinea would not purchase more than a pound note and a shilling, our paper currency has not undergone any depretiation. But it is not considered, that the rise in the price of gold bullion has caused all our gold coin to disappear, and that this is owing to the very cause from which the advocates for an unlimited paper currency would infer, that our bank notes are not depretiated. The gold coin, as far as any such coin comes into circulation, which indeed is so rare as to be a sort of prodigy, must be depretiated as well as the paper currency itself; for a guinea

cannot pass for more than its legal denomination. But when, owing to the inundation of paper money, the price of all commodities, and of gold among the rest, is so exorbitantly increased, who can expect that any guineas should be retained in the circulation, when a guinea, which can pass for only 21s. as coin, will sell for 24s. 6d. as bullion?

Those who contend, that the enormous issue of bank notes has not increased the price of gold, argue as if gold were dear in the general market of Europe. To say, that gold is more dear than it was, is the same as to say, that it is more scarce than it was; or that it will go further in the purchase of commodities than it did before. But is this the case? Certainly not. Every merchant knows, that a pound of gold will not purchase so many foreign commodities as it did ten years ago. But this is at least a proof, that gold is not more scarce or more dear than it was in the great European market. Why then should it have become so much more dear and more scarce in the market of this country? Why should a pound of gold, which is coined into 46l. 14s. 6d. have risen to the price of 56l? No other reason can be assigned for this but the enormous issue and consequent depretiation of our paper currency. Had not the market been overstocked with this rag-money, this country, at this moment must, from the extent of our foreign trade, notwithstanding our exclusion from so large a portion of the continent, have become the emporium of the precious metals as well as of colonial and other produce.

If gold were so really dear as the advocates for the unlimited manufacture of paper money at the bank assert, the prices of commodities in general must have fallen in the European market, and would have fallen in this, if gold constituted the national currency. For the scarcity of gold is only another term for the lowness of prices. But the fact is, not that gold is dear, but that bank notes are cheap; and as those notes constitute our *sole currency*, the increased prices of all articles are owing chiefly, and indeed almost exclusively to that cause.

Mr. Huskisson has clearly shown, that no measures, tending to prevent the enormous issue of country bank notes, would be of any avail, while the restriction on the cash payments of the bank is maintained. The excess, indeed, of the country bank notes, must be more or less proportioned to the excess of the notes which are issued by the bank of England. If in any particular district the notes of any particular country banks were withdrawn from the circulation, the vacancy would be immediately supplied by paper from some other source. Thus

the whole mischief of an exorbitant paper currency, in whatever light it may be viewed, must be ultimately traced to the sole cause of the inipolitic and mischievous restriction on the cash-payments of the bank.

The author has made some excellent remarks on the nature of the exchange, and on what is called the balance of trade. He has shown, that an unfavourable course of exchange operates as a bounty upon all exports and a tax upon all imports; and he proves, that the depression of the exchange in Ireland in 1803-4, was owing to an excessive issue of Irish paper. If our currency consisted of gold, and our gold coin were greatly debased or worn, it would render the computed exchange against us in that proportion; but as, instead of coin, we have a paper currency, it is the *excess* of this currency which has rendered the exchange against us in the same degree, as if the coin were debased or worn to that amount; or so far reduced below its nominal value. Fifty-six pounds in notes are now worth in exchange only 44l. 14s. 6d. because, from the depretiation of the paper currency, they will not purchase more than that quantity of gold in the market.

Some persons have talked of not paying bank-notes in specie till the exchange is in our favour. But to wait for this, would be only to perpetuate the depretiation. For the unfavourable exchange can never cease, while we continue to have a paper currency, which is not like gold, or silver an *universal equivalent*, and is not convertible at pleasure into specie.

It has often been asserted, that bank-notes are not a forced currency. But where is the difference between a sole currency and a forced currency? If a man will not receive bank notes, in payment for his commodities, or in discharge of his debts, what else can he obtain? It is absurd to talk of no compulsion being used where no option is left.

‘May I be allowed to ask,’ says Mr. Huskisson, ‘whether the bank do not pay the public dividends, and whether, under the law for raising the property tax, they do not pay them at the rate of eighteen shillings for every twenty shillings stipulated for in the contract? What would be thought of the logic of any man who should tell the public creditor, that he is not compelled to take eighteen shillings in the pound, because he is at liberty to abstain from receiving his dividend at all? But if he does receive his dividend, he is compelled to leave two shillings in the pound, or ten per cent. in the hands of the bank, in trust for the use of the state. He is equally compelled to receive the remaining eighteen shillings in bank paper, subject, however, to the same option of not receiving them at all. A payment in such paper

is, at this moment, a virtual deduction from his dividend of three shillings more, or of 15 per cent.; just as much a real and a forced deduction, as if it were made directly from eighteen shillings of *standard* money, under all the powers and penalties of the property act. The public creditor, therefore, receives fifteen shillings in the pound of *standard sterling money* and no more. If the Bank of England were, to-morrow, to issue such an amount of notes as would reduce the *paper pound* in value to one shillingworth of gold, every man would be compelled, just as much as he is now, when it is still worth seventeen shillings, to receive those paper pounds for twenty shillings each.

‘Preposterous as this extreme case may appear, there is no security, as the law now stands, against such an issue, except in the discretion of the bank.’

When a great and alarming evil, like that which we are describing, is ascertained actually to exist, and to be in a state of progressive increase, it is the part of wisdom not to procrastinate the remedy. In the time of King William, when some narrow minded politicians expatiated on the *immediate inconvenience* which would arise from calling in and recoinng the old and diminished silver money, Mr. Montague, who was then chancellor of the exchequer, argued, that the longer the evil remained unremedied, the more fatal it would prove. But if any evil be likely to prove fatal from the delay of obstructing its further progress by adequate means, it is this of an immoderate issue of paper currency. The evil has indeed only just begun to be felt, but it is of that nature that it cannot remain stationary. If it be not checked, it must and will rapidly increase, till it terminates in the destruction of all confidence and the subversion of all property. To suppose, that the bank will spontaneously diminish their issues of paper, while they are released from all obligation of paying that paper in specie, is to suppose, that a body of merchants will act in opposition to their interest. It is the interest of the bank, while the restriction on their cash payments is continued, to make their issues of paper as large as possible. If, before such restriction was imposed, the issues had been larger than they ought, the evil would soon have corrected itself. The superfluous paper would have been returned for cash. The bank must have purchased bullion and converted it into coin at a loss, till the proper level of the paper circulation was gradually restored. But at present, we have no protection against the evil of an excessive paper circulation. The interest of the bank is placed in direct opposition to that of the community. The public lose in proportion as the bank gain. Indeed, considering the ordinary selfishness of mankind, we

think, that the bank deserve some praise for their forbearance in not having more largely used the arbitrary and discretionary power with which they are invested, of issuing paper money and of enriching themselves, while they impoverish the country. Suppose the bank company to be seized with the ambition of becoming the greatest landed proprietors in the kingdom, what is to prevent them from realizing such a scheme of territorial aggrandizement? They have the means of executing this or any other scheme which pride or avarice might suggest. What should prevent them from buying every estate which is offered for sale? Are they not rendered by act of parliament absolute sovereigns of the currency of the country, and are not the property, the comfort, and happiness of his majesty's subjects placed at their disposal?

But, however great may be the integrity, the liberality, or the forbearance of the bank, ought any corporation, either of merchants or of saints, to be entrusted with such uncontrolled and unlimited power? Why should we give the bank a degree of absolute, discretionary authority, which we refuse even to the king? Is not absolute power of every description as unsafe and dangerous in a corporation of merchants as in a single sovereign? That the bank company have not abused their power to the extent which they might, though it may argue in favour of their forbearance, is no proof of the wisdom of the legislature, which gave to any individual or corporation of individuals, powers which are susceptible of being so extensively and so dangerously abused, and which it would be hardly possible for any human being to exercise with proper moderation.

We think, that the country at large is greatly indebted to Mr. Huskinson, not only for his labours in the bullion committee, but for the present able pamphlet, in which he has so luminously exposed an evil which threatens such fatal consequences to the vital interests of the country. Mr. H. has treated the question in such a manner as to render it intelligible to all capacities; and we think, that his strenuous exertions on a subject of such incalculable importance, cannot be too highly extolled, nor too generally known.

ART. IV.—*The Works of the English Poets, from Chaucer to Cowper; including the Series edited, with Prefaces, Biographical and Critical. By Dr. Samuel Johnson; and the most approved Translations. The additional Lives by Alexander Chalmers, F.S.A.* 21 vols. large 8vo. pp. about 600 each. London, all the Booksellers, 1810, 25l. boards.

THIS is one of the greatest literary undertakings of the age; and we confess, that we reviewed the regiment of its volumes with a trembling anxiety to find the poets well selected and accurately edited; for a work of this magnitude issues from the press only once or twice in a century; and cannot be flippantly dismissed by the critic, with an enumeration of errors to be corrected in a second edition. The price of these 21 large octavos is a little fortune, and almost deserves the name of purchase-money: it reminds us of those old times, before the art of printing was invented, when an illuminated manuscript used to be bartered for a landed estate, and when men 'sold the pasture to buy the book.' Of this work, as many copies have doubtless been printed, as are likely to be wanted for many years; and a second edition is scarcely looked forward to. 'As the tree has fallen,' therefore, 'so it must lie; and it would be cruel mockery to talk to the editor of corrections to be made in a future edition.

Let us first hear what Mr. Chalmers says in his preface.

'There are perhaps but two rules, by which a collector of English poetry can be guided. He is either to give a series of the *best* poets, or of the most *popular*; but, simple as these rules may appear, they are not without difficulties; for whichever we choose to rely upon, the other will be found to interfere [with it.] In the first instance, the question will be perpetually recurring "who are the best poets?" and as this will unavoidably involve all the disputed points in poetical criticism, and all the partialities of individual taste, an editor must pause before he venture on a decision, from which the appeals will be numerous and obstinately contested.

'On the other hand, he will find much more security in popularity, which is a criterion of uncertain duration, sometimes depending on circumstances very remote from taste or judgment, and, unless in some few happy instances, a mere fashion. Any bookseller can tell an editor, that popularity will frequently elude his grasp, if he waits for the decision of time; that authors, popular within the memory of some of the present generation, are no longer read, and that others, who seemed on the brink of oblivion, if not sunk into its abyss, have, by some accountable

or unaccountable revival, become the standing favourites of the day. It has often been objected to Dr. Johnson's collection, that it includes authors, who have few admirers, and it is an objection which, perhaps, gains strength by time; but it ought always to be remembered, that the collection was not formed by that illustrious scholar, but by his employers, who thought themselves what they unquestionably were, the best judges of vendible poetry, and who included very few, if any, works in their series, for which there was not, at the time it was formed, a considerable degree of demand.

Aware of the difficulties of adding to that collection, without reviving the usual objections, what is now presented to the public, could never have been formed, had I imposed on myself the terms either of abstract merit or of popular reception. When applied to, therefore, by the proprietors, and left at liberty, generally, to form a collection of the more ancient poets to precede Dr. Johnson's series, and of the more recent authors to follow it, I conceived, that it would be proper to be guided by a mixed rule, in admitting the addition from these two classes. Although the question of popularity seemed necessary and decisive, in selecting from the vast mass of poetical writers since the publication of Dr. Johnson's volumes, yet, in making up a catalogue of the older poets, it was requisite to advert to the only uses, which such a catalogue can at all be supposed to answer. Popularity is here so much out of the question, that however venerable some of the names are which occur in this part of the work, it will probably be impossible by any powers of praise or criticism to give them that degree of favour with the public which they once enjoyed.

For these reasons, in selecting from this class, it was the editor's object to give such a series as might tend, not only to revive genuine and undeservedly neglected poetry, but to illustrate the progress and history of the art, from the age of Chaucer to that of Cowley. What has been done so excellently by Mr. Ellis, in *Specimens*, it was the intention (of the present editor) to execute more amply by *entire works*, copied from the best editions, and as nearly as possible in a chronological succession; and a plan of this kind, to him who does not attempt to execute it, will appear to have every advantage and not many difficulties.

On trial, however, it was soon discovered, that some limits must be set to such a collection; that it would be in vain to attempt to revive authors whom no person would read, and to fill thousands of pages with discarded prolixities, merely because they characterised the dulness of the age in which they were tolerated. It was also discovered, that the plan of giving entire works, would be objectionable in another point of view, and that the licentious language of some of our most eminent poets, whether their own fault or that of their age, must necessarily be omitted. In this dilemma, therefore, a *Selection* has been

attempted, with less severity of rule than in the case of the modern poets, and it is presented to the public with the diffidence in which it was made, and with the deference due to superior judgment.'—pp. v—vii.

In the first place, we are sorry that Mr. Chalmers did not impress upon the booksellers, that they had now a good opportunity to obviate the just objection to Dr. Johnson's collection of poets, which Mr. Chalmers himself allows to 'gain strength by time.' Surely such names as Sprat, Duke, Stepney, and Halifax, have disgraced the list of *poets* quite long enough. The most important consideration, in reviewing the present work, however, will be to inquire what *ancient* poets Mr. Chalmers has preserved; for there is more truth in the observation, that Dr. Johnson's work ought to be called 'a collection of poets, from the decline of poetry in England,' than is generally to be found in so poignant a remark. This objection was first obviated by Dr. Anderson, in a body of poetry, which, though very incorrect, had become exceedingly scarce, and upon the model of which Mr. Chalmers's work is evidently edited. Dr. Anderson embodied among our poets the valuable works of Chaucer, Howard, Wyatt, Sackville, Spenser, Daniel, Drayton, Shakspeare, Davies, Donne, Hall, Jonson, Carew, Drummond, G. and P. Fletcher, Browne, Davenant, Suckling, Crashaw, and Brome; and to this list Mr. Chalmers has added the names of Gower, Skelton, Gascoigne, Turberville, Warner, Stirling, Corbet, J. and F. Beaumont, Habington, Cartwright, Sherburne, and C. Cotton; but alas! he has deprived us of Sackville, a poet who was our first regular dramatist, and whose induction to the mirror for magistrates not only foreran the fairy queen, but even surpasses any passage of similar length in that immortal poem. We agree with Mr. Chalmers, that it would be impossible, in any work, to be conveyed by one cart, 'to execute more amply by *entire works* what Mr. Ellis has done by *specimens*:' nor would it be necessary; but still there appear to us to have been a few more early poets, whose works would not have disgraced the same shelf with Chaucer, Hall, Fletcher, Ben Jonson, Suckling, and Waller: we allude to Langland, Lydgate, Hawes, Marlowe, Marston, Wither, King, Herrick, May, Lovelace, Marvell, Sedley, and Oldham, none of whose works have yet been preserved in any edition of the English poets. We think some of the works of Langland, Lydgate, and Hawes, whose names Mr. Chalmers has not noticed, would have been much more worthy of preservation than the whole of Gower's tedious '*Confessio Amantis*,' which Mr. Chalmers has re-

printed. If any one writer comes more than another under his description of an 'author whom no person will read,' and who would 'fill thousands of pages with discarded prolixities,' surely it is Gower; and, would it not be in law a *nudum pactum*, we would present any body with ten guineas, who would read through, with attention, the 'Confessio Amantis.' The works of Gower are certainly of value in tracing the progress of poetry; but before the insertion of more than 30,000 of his verses should be allowed to oust his betters from a collection of English poetry, surely it would become an editor to consider how far every purpose of the poetical student might not be answered by re-printing solely those passages of the poet which are recommended for revival by Mr. Ellis.* Some beautiful extracts might have been made from the prophet and poet, Langland's 'Vision of Pierce Plowman,' and Lydgate is a much more readable poet than Gower; the flow of his versification is far beyond what might have been expected from a writer of his day; and his invention seems to have been exhaustless: let Mr. Chalmers listen to what Mr. Warton has elegantly said of him, in his history of English poetry.

'To enumerate Lydgate's pieces, would be to write the catalogue of a little library. No poet seems to have possessed a greater versatility of talents. He moves with equal ease in every mode of composition. His hymns and his ballads have the same degree of merit; and whether his subject be the life of a hermit or a hero, of Saint Austin or Guy Earl of Warwick, ludicrous or legendary, religious or romantic, a history or an allegory, he writes with facility. His transitions were rapid from works of the most serious and laborious kind to sallies of levity and pieces of popular entertainment. His muse was of universal access; and he was not only the poet of his monastery, but of the world in general. If a disguising was intended by the company of Goldsmiths, a mask before his majesty at Eltham, a may-game for the sheriffs and aldermen of London, a mumming before the lord mayor, a procession of pageants from the creation for the festival of Corpus Christi, or a carol for the coronation, Lydgate was consulted and gave the poetry.'

From Skelton's poems, which we do not quarrel with him for reviving, Mr. Chalmers has, it seems, 'removed the indelicacies,' although he owns that 'they are of no very seductive kind, and are obscured by cant words and phrases no longer intelligible, or intelligible but to few.'

* Specimens, vol. 1. p. 180.

Gascoigne is the next poet, whose works are here for the first time reprinted; and well worth the labour they appear to us to be. Mr. Chalmers accurately appreciates their merits, when he says:

‘If we consider the general merit of the poets in the early part of the Elizabethan period, it will probably appear that the extreme variety of Gascoigne’s works has been the chief cause of his being so much neglected by modern readers. In smoothness and harmony of versification, he yields to no poet of his own time, when these qualities were very common; but his higher merit is, that in every thing he discovers the powers and invention of a poet, a warmth of sentiment, tender and natural, and a fertility of fancy, although not always free from the conceits of the Italian school. As a satirist, if nothing remained but his “Steele Glass,” he may be reckoned one of the first. There is a vein of sly sarcasm in this piece, which appears to me to be original; and his intimate knowledge of mankind, acquired indeed at the expence probably of health, and certainly of comfort and independence, enabled him to give a more curious picture of the dress, manners, amusements, and follies of the times than we meet with in almost any other author.

‘There are three respects, in which his claims to originality require to be noticed as areas in a history of poetry. His “Steele Glass,” is among the first specimens of blank verse in our language: his “Jocasta,” is the second theatrical piece written in that measure; and his “Supposes,” is the first comedy written in prose. Vol. ii. p. 455.

The great fault of Gascoigne’s poetry is, in our opinion, its tautology: we have not been able to discover the ‘original vein of sly sarcasm,’ which Mr. Chalmers sees in the “Steele Glass:” we wish he had told us in what it consists: the poem is curious, however, as an early English satire; and still more curious as an early specimen of blank verse. The ‘Steele Glass,’ is mere *blank*, as Dr. Johnson delighted to call it: it is verse, to which the rhymes appear not to have been yet put: it has none of the variety of pauses of modern blank verse; but the sense ends with the line, as in rhymed poetry. It is wearisome reading.

For the installation of Turbervile among the lasting English poets, we are sufficiently grateful to Mr. Chalmers:

‘He has a place in these volumes,’ says the editor, ‘as a sonneteer of great note in his time, although, except Harrington, his contemporaries and successors appear to have been sparing of their praises. There is a considerable diversity of fancy and sentiment in his pieces: the verses in praise of the Countess of Warwick are ingeniously imagined, and perhaps, in his best style,’ vol. ii. p. 578.

This is perhaps as much as can be said of Turberville; the extracts from him in Mr. Ellis's specimens, consist rather of the beauties, than of fair samples, of his muse: his poem in praise of Lady Warwick appears to us rather stiff and conceited; and his versification is often behind the time in which he lived.

Warner's 'Albion's England,' was well worth re-printing. Mr. Chalmers has preserved the poem quite entire, although he has quoted the judgment of Mr. Headley, who is of opinion that 'his tales, though often tedious; and *not unfrequently indelicate*, abound with all the unaffected incident and artless ease of the best old ballads, without their cant and puerility. The pastoral pieces that occur,' he adds, 'are superior to all the eclogues in our language, those of Collins only excepted.' This appretiation of Warner appears to us to be correct; and Mr. Chalmers has, we think, done wisely, in giving the whole of Warner's poem: 'the uncouthness and quaintness of the expressions, so peculiar to his time, and which,' as Mr. Chalmers justly observes, 'he had not the courage to abandon,' will effectually prevent his indecencies from being read by those, whom such a perusal might injure or corrupt.

The next 'novus homo,' in Mr. Chalmers's list is William Alexander, Earl of Stirling, a courtier in the reign of James II, whom the monarch is said to have called 'his philosophical poet,' on account of certain tragedies which the poet calls *monarchic*, 'written for the sole purpose of teaching sovereigns how to rule, if they would render their subjects happy and loyal, and their reigns prosperous and peaceful.' *Chalmers's Life*, vol. v. p. 290. What Mr. Chalmers has now re-printed, are principally the author's 'Aurora,' a collection of his early songs and sonnets, and his 'Doomes-day,' a long religious poem, of which the first two books were re-printed in 1720, in consequence of Addison's favourable opinion of them. We could have been well contented with even a shorter specimen of it now. Stirling was just such a poet as King James would be supposed to admire. Learned and conceited, as was said of Propertius, he makes love like a schoolmaster. He seems to write to shew his wit, rather than his passion; his verses come from his head rather than his heart.

The reprinter in 1720 of the first two books of Stirling's 'Doomesday,' says in his preface, that

'he had the honour of transmitting the author's works to the great Mr. Addison for his perusal of them, and he was pleased to signify his approbation in these candid terms: that he had read them with the greatest satisfaction, and was pleased to give

it as his judgment, that the beauties of our ancient English poets are too slightly passed over by the modern writers, who, out of a peculiar singularity, had rather take pains to find fault than endeavour to excel.

We cannot help doubting whether Addison underwent the fatigue of reading Stirling's poems through, and whether he did not hazard the first of these remarks, for the sake of ap-
positely introducing the second, the truth of which is undeniable. For our parts, we could sacrifice much of Stirling, for the pleasure of reading Marston's excellent satires, called 'the Scourge of Villainy;' or the poems of Marlowe, whose 'Come live with me, and be my love,' ought to atone for whole pages of inferiority; or the elegant 'Juvenilia' of George Wither (notwithstanding Pope chooses to call him 'wretched Withers,' and to class him 'among the dull of ancient days'); or the vigorous poems of Bishop King, or parson Herrick; or some of the highly poetic passages of May's *Chronicles of Henry II. and Edward III.*; or the little volume of Colonel Lovelace, the author of that exquisite poem 'To Althea, in Prison.' All of these poets flourished not long after Stirling, and none of them are noticed in Mr. Chalmers's selection.

The next poet, whom the present editor has for the first time incorporated among the English poets, is Bishop Corbet, of the reign of James I. whose works are here printed from Mr. Gilchrist's late excellent edition of them. The merits of Corbet's verse are the strong vein of satiric humour which runs through almost every line, the manly sense of almost every idea, and the strong originality of almost every expression. In his few pathetic poems, too, he is not without real feeling. We see Corbet take his seat among the poets of Great Britain with real pleasure.

Mr. Headley having declared his opinion that Sir John Beaumont's 'Bosworth Field' merited re-publication for the easy flow of its numbers, and the spirit with which it was written, Mr. Chalmers has presented us with all the baronet's poetical works. Among his 'other poems,' we find some good translations from the classics; and a vein of sense pervading every thing which he has written. Mr. Chalmers has also now first reprinted the poems of Sir John Beaumont's brother Francis, the dramatist, including 'prologues, epilogues, and songs to severall plaies, written by Mr. Francis Beaumont and Fletcher.' Those who confine the genius to Fletcher, and give only the judgment to Beaumont, should read these poems. They show an over fertile rather than a

sterile fancy; and it is truly wonderful how the poet could contrive to write so many score of good verses in praise of 'good ale,' as are to be found in the song called 'The Ex-ale-tation of Ale.' Beaumont's *Chansons à Boire*, however, seem to have called forth his most congenial powers. His translations from the classics were juvenile productions. Mr. Chalmers has not noticed that his poem, called 'the Shepherdess,' consists merely of the first six lines of his brother's long poem, with the same title.

'The admission of Habington's poems into this collection,' says Mr. Chalmers, 'has been suggested by many modern critics, and will unquestionably be sanctioned by every man of taste and feeling.'

Here we perfectly agree with the editor: Mr. Headley, we recollect, is of opinion, that 'some of Habington's pieces deserve being revived;' and Mr. Ellis remarks 'their unaffected tenderness and moral merit.' The poems all take their title from the poetical name of his 'mistress,' and afterwards 'wife,' 'Castara.' Habington's 'Castara' is divided into three parts, the first addressed to the lady, while she was his 'mistress,' the second while she was his 'wife,' and the third not addressed to her at all, but comprehending the poet's religious effusions. Each of these parts is introduced with a prose character, the first of 'a mistress,' the second of 'a wife,' and the third of 'a holy man.' The second part too contains eight elegies on the death of 'a friend,' preceded by a prose character under that head. The great peculiarity of Habington, as an amatory poet, is certainly his chastity: virtuous, *unitarian*, love, and conjugal affection, are the themes of his muse: his affection for Castara appears rather to increase, than to diminish, upon his marriage to her; and the poet presents the rare spectacle of a man writing sonnets to, and in love with, *his own wife*. Many of Habington's effusions are undoubtedly tender and delicate; but we think they display more of conceit than Mr. Chalmers is inclined to give them credit for. The little prose characters, which delineate the *perfect mistress, wife, friend, and holy man*, are equal to any efforts in that style, which we have ever seen from the pens of Sir Thomas Overbury, or any other of our old 'character' writers.

Mr. Chalmers is also the first preserver of the poems of Cartwright, a young man, of whom Ben Jonson used to say, 'my son Cartwright writes all like a man,' and who was otherwise much bepraised in his time. For our parts, we are inclined to agree with Mr. Headley, that he is 'deficient

in elegance or even neatness of style,' and that 'good sense and solidity are the most prominent features of his poetry.'

We think somewhat more highly of the poetical talents of Sir Edward Sherburne, the next new poet in Mr. Chalmers's muster-roll. Mr. Ellis has said that 'his poems exhibit marks of considerable genius, which however is not sufficiently regulated by judgment;' and Mr. Chalmers is of opinion, that 'in his sacred poems, he seems to rise to a fervency and elegance, which indicate a superior inspiration.' To our thinking, the few 'sacra,' which he has tacked to all the profanities of his other poems, are not a whit better than the religious verses, with which most of these 'wits of either Charles's days' sought to atone for the licentiousness of their temporal poems.

The last of the more ancient poets, whose works Mr. Chalmers has endeavoured to perpetuate, is Charles Cotton, the author of 'Virgil Travestie.' 'His poems, published in 1689,' says the editor, 'have never been reprinted until now. The present, indeed, is but a selection, as many of his smaller pieces abound in those indelicacies, which were the reproach of the reign of Charles II. In what remain, we find a strange mixture of broad humour and drollery mixed with delicacy and tenderness of sentiment, and even with devotional poetry of a superior cast.' Vol. VI: p. 701. To waive the question of the elegance of these remarks, they appear to contain some truth. Mr. Ellis calls Charles Cotton 'a pleasing and elegant author;' and we are glad to see his fame revived.

Next to this poet in Mr. Chalmers's selection, follow Dr. Johnson's fifty-two, some of whom we could have gladly seen make way for the 'Wounded Fawn' of Andrew Marvell, the songs of Sir Charles Sedley, or the poems of John Oldham, of whom his friend John Dryden wrote thus:

'Farewell, too little, and too lately known,
Whom I began to think, and call my own;
For sure our souls were near ally'd, and thine
Cast in the same poetick mould with mine,' &c.

And indeed Oldham's 'Ode against Virtue' has all the lyric fire and inspiration of Dryden.

The later poets, which are to be found in Mr. Chalmers's edition, are E. Moore, Cawthorne, Churchill, Falconer, Cunningham, Grainger, Boyse, W. Thompson, Blair, Lloyd, Green, Dodsley, Chatterton, Cooper, Smollett, Smart, Wilkie, P. Whitehead, Lovibond, Harte, Langhorne, Goldsmith, Armstrong, Johnson, Glover, W. Whitehead, Jago, Scott, Mickle, Jenyns, Cotton, Dogan, T. Warton, and Blacklock,

who are all to be found in Dr. Anderson's edition ; and Mr. Chalmers also presents us with Byrom, Hamilton, Fawkes, Brooke, J. Warton, Cambridge, Mason, Sir William Jones, Beattie, and Cowper, whose works are not to be found in the rival edition, while that has Browne, Somerville, Pattison, Bruce, Græme, Shaw, and Penrose, more than Mr. Chalmers's edition. We cannot find room to enter into the merits of all these 'sidera minora.' They have all flourished so recently, that the few who are worth knowing are in no danger of escaping the admiration of the public; and for the many, we cannot help thinking how their names, together with several in Dr. Johnson's collection, will vanish before the Southey's, the Campbell's, the Crabbe's, the Rogerses, and the Scotts, of our own times.

The last three of Mr. Chalmers's volumes consist of translations. These are Dryden's Virgil and Juvenal, Pitt's Æneid and Vida, Francis's Horace, Rowe's Lucan, Grainger's Tibullus, Fawkes's Theocritus, &c. Garth's Ovid, Lewis's Statius, Cooke's Hesiod, Hoole's Ariosto and Tasso, and Mickle's Lusiad. Of these Dr. Anderson gives Dryden's Virgil and Juvenal, Pitt's Æneid, Rowe's Lucan, Grainger's Tibullus, Fawkes's Theocritus, &c. and Cooke's Hesiod; and adds to them Dryden's Persius, Creech's Lucretius, West's and Pye's Pindar, Hole's Homer's Hymn to Ceres, and C—'s Coluthus Lycopolites. The third volume of Dr. Anderson's translation, contains Francis's Horace, Garth's Ovid, and Lewis's Statius.

The works of each of Mr. Chalmers's poets are preceded by his biography, by Dr. Johnson, where the poet is one of his collection; and where this is not the case, by Mr. Chalmers himself. Mr. Chalmers's research for biographical facts has been sufficiently deep; but he seems too fond of writing afresh, what has already been well written; and what Mr. Chalmers himself pens we can seldom call well written. Mr. Gilchrist, for instance, had very lately ushered into the world his edition of Corbet, with what Mr. Chalmers cannot help calling 'an excellent life;' and yet Mr. Chalmers must needs re-write the biography of the poet, although all his data come from Mr. Gilchrist's book. The same gentleman, too, had, in the *Cœsura Literaria*, written a life of Gascoigne, to the materials of which Mr. Chalmers has certainly been able to make a few additions; but still although Mr. Chalmers has quoted whole paragraphs from Mr. Gilchrist's biography, it is 'The Life of George Gascoigne, BY MR. CHALMERS.' One of these new materials for the life of this poet, is, indeed, to *black letter men*, the most striking

novelty in Mr. Chalmers's book. To such, it is well known that at the sale of Mr. Voight's books, of the Custom-house, a unique black-letter tract, of the existence of which doubts were entertained, called

'A remembravnce of the wel imployed life, and godly end of George Gaskoigne, Esquire, who deceased at Stalmford in Lincolne Shire, the 7 of October, 1577. The reporte of Geor. Whetstons, Gent. an eye witness of his godly and charitable end in this world,'

was purchased by Mr. Malone for 42l. ! This, it was thought Mr. Malone intended to preserve uncopied, as a *bonne bouche* for his projected new variorum edition of Shakspeare. But lo ! here it is.

'It consists,' says Mr. Chalmers, 'of about thirteen pages small quarto, black letter, and contains, not much *life*, but some particulars unknown to his biographers, which are now incorporated in the following sketch, and a transcript of the whole is subjoined.' Vol. II. p. 448.

The tract was not worth reprinting, except for its rarity. It tells us nothing of Gascoigne, which we did not know before, and serves only to confirm two suspicions which were always entertained of him, the first, that he died at Stamford, and the second, that he wrote the 'book of *hunting*,' commonly ascribed to Turbervile. The third verse, in Mr. Chalmers's reprint of the tract, is so unintelligible, that he says in a note, 'I suspect some inaccuracy in *transcribing* this line. C.' Could not the original have been referred to, in order to correct it, then ?

Upon the whole, we cannot help thinking this large work a failure ; since he who looks to find every thing in it that is valuable of English poetry, will be equally disappointed with him, who expects it to exclude every unworthy poet. The omission of Sackville, is a sad piece of remissness, at starting ; and of many of the obsolete poets, judicious selections would have enabled Mr. Chalmers to have introduced us to more poets, and consequently to a wider acquaintance with the history of poetry. Of the really good poets, we have some objection, in a work like this, to castrated editions. We are extremely sorry that a book of this magnitude should not meet our views more exactly, since we cannot, for some time to come, look forward to its being improved :

'We weep the more, because we weep in vain ;'

but we trust the day will still come, when the *corpus* of Eng-

lish poetry shall fall into the hands of an abler editor than Mr. Chalmers.

Time alone can decide with what accuracy the press-correctors of this work have executed their task: we know that the gentleman who performed this office for the volume containing Chaucer, has an accurate eye; but, in our hasty glance over some of the other volumes, we have noticed several errors of the press.

ART. V.—*Lectures on Painting, delivered at the Royal Academy of Arts; with a Letter on the Proposal for a public Memorial of the Naval Glory of Great Britain. By the late John Opie, Esq. Professor in Painting to the Royal Academy. To which are prefixed, a Memoir by Mrs. Opie, and other accounts of Mr. Opie's Talents and Character. 1809. Longman, and Co.*

TO some minds it is an advantage to acquire an art unconstrained by the prejudices of a teacher. A knowledge of the practice of former masters undoubtedly clears a way for the student, and their accumulated experience renders his progress more easy and more certain. At the same time, this smooth road to information operates against a spirit of inquiry, and induces him to acquiesce in a system which may be very far from the best. We do not mean to infer that the principles of earlier artists are not worth the trouble of inquiring after; but that they are better learned by examination than by precept.

It will occur to every one acquainted with the history of painting, how very few artists have acquired the first rank in their profession who have not deserted the track into which they were introduced by their masters—and it becomes rather a matter of astonishment that any one who has patiently worn their trammels should have arrived at a moderate degree of excellence than that many who have struggled through the difficulties of the art without any, or with incompetent assistance, should be distinguished by a forcible and original style.

We venture to lay it down as an axiom, that the painter, the statuary, or, we are not afraid of adding, the poet, who pursues any style in preference to that, to which he is led by his own idea of perfection, will never produce any thing worthy of immortality. Who can pass through a gallery of pictures without admiring the bounty of nature in the un-

limited variety of style and subject, in which a reflecting observer may read the mind of each individual artist; and acknowledging how insipid and monotonous such a collection would have been, had every painter adhered to one standard of excellence, though that were the most engaging.

People wonder when uneducated men burst forth upon the world with a display of talent which obscured the lustre of their most learned contemporaries, not considering that nothing but a most powerful genius can force its way through the 'res augusta domi,' and over that barrier which impotence and pride have placed between the man of obscure birth and public favour. When such a man has once emerged, the difficulty is overcome, and those who had not virtue enough to lend a hand to raise him from obscurity, are proud to be ranked among the patrons of aspiring merit; and justly think, that their character derives a reflected lustre from the fame of the man whom they protect.

When Mr. Opie first made his appearance in the metropolis, he was considered, as he was wont to observe, as a sort of painting Chatterton: too much, however, was expected from this youthful adventurer, and after having excited unreasonable astonishment, he began to sink into undeserved obscurity. It is more difficult to recover the applause of mankind than to gain it, and it was only by unremitting attention and industry that his talents a second time attracted the attention of the public, and realised the expectations which a few men of taste and sedate judgment, had indulged from the promise of his youth.

In a short and affectionate memoir of her deceased husband, Mrs. Opie thinks it necessary to state her knowledge that his lectures were entirely the production of his own pen. There are certainly many narrow-minded people, who entertain an opinion that an artist can only think with his pencil in his hand, and is unable to arrange his ideas except upon canvass; but we wonder that Mrs. Opie should judge them and their absurdities worth her notice. Those who are acquainted with the history of the arts, and with the literary productions of its professors, need not be informed that their society and conversation have been courted by princes and learned men of all ages; and, as authors, they have afforded examples of every excellence in style and composition. It is not our intention to wound the sensibility of this amiable lady, when we remark that she has said too much in praise of Mr. Opie. Not more than he deserves—but more than was necessary, and much more than the world will feel interested in reading, or is consistent with the dignity of his character.

We allude particularly to the repetition of compliments paid to his abilities and understanding. The public ought not to form their opinion of merit from the diction of Mr. Tooke or Mrs. Siddons; and Mr. Opie was not so obscure an individual, nor his talents so ill appretiated, as to require such a passport to their esteem. Every man who has succeeded in a very moderate degree in any attainment, has had handsome things said of him; and might, if that were a criterion, imagine himself an extraordinary personage. But Mr. Opie's fame is built on an immoveable foundation, it is the offspring of great talents united with great energy, and will live as long as well cultivated genius shall continue to claim respect.

The author of this interesting memoir (interesting to us, though probably not generally so) was, it seems, afraid that part of the wreath which adorns his brows, might be considered as transferred from her own. Being too generous to receive any applause to which she has not a just claim, and too much interested in the celebrity of the man whom she 'respected and loved,' she has been more anxious than was necessary to prove him capable of that literary eminence which the prejudiced part of mankind were unwilling to attribute solely to himself.

The observations of some of his brother artists, and of other friends, which succeed the 'memoir,' only confirm what was already believed of his character and professional excellence.

It is well known that Mr. Opie succeeded to the chair of professor of painting, vacated by the appointment of Mr. Fuseli to another academical office; and that the four discourses which are the subjects of our animadversions, were delivered in conformity with the custom of his predecessors.

The first lecture commences with a short account of the antiquity of painting; and after discussing the terms 'nature,' 'beauty,' though without pretending to settle the various opinions which exist in regard to their extent, and legitimate application; the author attacks the extraordinary doctrine, held by some, that the grand style of painting is inconsistent with good colouring. This idea has received an imaginary sanction from some of the remarks of Sir J. Reynolds. He, in fact, affirms no such thing, though he hesitates in giving the opinion a decided contradiction.* Mr. Opie keeps no terms with this absurd fancy.

* Note 54 on Du Fresnoy and elsewhere. R.

'How colouring and effect may and ought to be managed, to enliven form, and to invigorate sentiment and expression, I can readily comprehend, and, I hope demonstrate; but wherein these different classes of excellence are incompatible with each other I could never conceive: nor will the barren coldness of David, the brick-dust of the learned Poussin, nor even the dryness of Raffaele himself, ever lead me to believe that the flesh of heroes is less like flesh than that of other men; or that the surest way to strike the imagination, and interest the feelings, is to fatigue, perplex, and disgust the organ through which the impression is made on the mind.' P. 18.

This excellent observation is succeeded by a paragraph, explaining how ideal perfection may be combined with an exact imitation of nature, so as to become subservient to the highest style of painting.

Even so late as the year 1802, Mr. Opie found himself almost without employment. His reputation was then established, but 'there is a tide in the affairs of men;' and till fashion seconded public conviction, his genius and application were unrewarded. This was sufficient to overturn a less powerful mind, and the melancholy forebodings which he then entertained, remained deeply impressed on his memory, and without doubt inspired him with the following striking address to young artists. It would be well for themselves and the public, if all young men who choose painting as a profession, were obliged to read it every morning. A very large proportion would then pursue a line of life in which they might be useful and respectable; and the shop-windows of every large town would no longer teem with blue and yellow pictures most mechanically painted, and (we cannot refuse the performer the praise of judgment and modesty), marked with most mechanical prices.

'Impressed as I am at the present moment with a full conviction of the difficulties attendant on the practice of painting, I cannot but feel it also my duty to caution every one who hears me, against entering into it from improper motives, and with inadequate views of the subject; as they will thereby only run a risque of entailing misery and disgrace on themselves and their connexions during the rest of their lives. Should any student therefore happen to be present, who has taken up the art on the supposition of finding it an easy and amusing employment, any one who has been sent into the academy by his friends on the idea that he may cheaply acquire an honourable and profitable profession—any one who has mistaken a petty kind of imitative, monkey talent for genius—any one who hopes by it to get rid of what he thinks a more vulgar or disagreeable situa-

tion, to escape confinement at the counter or the desk—any one urged merely by vanity or interest, or, in short, impelled by any consideration but a real and unconquerable passion for excellence; let him drop it at once, and avoid these walls and every thing connected with them as he would the pestilence; for if he have not this unquenchable liking, in addition to all the requisites above enumerated, he may pine in indigence, or skulk through life as a hackney-likeness taker, a copier, a drawing-master or pattern-drawer to young ladies, or he may turn picture cleaner, and help time to destroy excellencies which he cannot rival—but he must never hope to be, in the proper sense of the word, a painter.' P. 20.

Our limits will not admit the insertion of the whole of this friendly caution, the remainder of which is not in any respect inferior to the part which we have quoted.

We are inclined to doubt the lecturer's judgment on the subject of drawing; on which he affirms too great stress has been laid; that is, in reference to the other component parts of a picture, '*chiaro scuro*, colouring and composition.' 'A man,' (he observes) 'who has obtained a considerable proficiency in one part, will not like to become a child in another; he will rather pretend to despise and neglect, than be thought incapable, or take the pains necessary to conquer it.'

All this is very probable, but the contrary evil is in our opinion more to be dreaded. The delights of colouring and composition will be so overpowering, especially to a youth of a strong imagination and enthusiastic mind, that the dry and mechanical exercise of drawing will be neglected as insipid and tiresome, and it is not likely that these branches of study will long be cultivated together. We entirely subscribe to the succeeding remarks on drawing, and especially admire the author's precautions against a vicious imitation of ancient statues. His criticism on the extravagance of the French school in this respect, is so judicious, that we cannot refrain from making our readers acquainted with a small part of it. The excellence of David especially has been so much exaggerated by the French, and mistaken by the English, that we recommend the whole most strongly to the attention of reader.

'It seems, indeed, to be the fate of this school to be ever in extremes. Formerly they were tawdry coxcombs; now they affect to be the plainest quakers in art; formerly they absurdly endeavoured to invest sculpture in all the rich ornaments of painting; now they are for shearing painting of her own appropriate beams, and reducing her to the hard and dry mono-

tony of sculpture; formerly their figures were obscured by splendid colours, buried under huge masses of gorgeous drapery, flying in all directions, and lost amid columns, arcades, and all kinds of pompous and misplaced magnificence; now they glue their draperies to the figure, paste the hair to the head in all the lumpy opacity of coloured plaster; nail their figures to a hard unbroken ground, and, avoiding every thing like effect and picturesque composition, often place them in a tedious row from end to end of the picture, as nearly like an antique bas-relief as possible,' &c.

The first lecture concludes with a short notice of the revival of painting in Italy, and with most masterly characters of Leonardo da Vinci, M. Angelo Buonaroti, and Raffaele.

In the work before us there is so much to admire and so little to censure, that our office seems to call upon us merely to enumerate the contents, to notice some of the most striking observations, and to point out a few passages which in our opinion indicate error in judgment, or want of reflection.

The second lecture treats of invention. Mr. Opie claims the privilege of the poet, for his art, in its greatest extent.

* Such therefore as is his subject, such must be the artist's manner of treating it, and such his choice of accompaniments. His back ground and every object in his composition, animate or inanimate, must all belong to one another, and point to the same end; and under these restrictions he tramples with impunity on all vulgar bounds, and scruples not on great occasions, to press the elements into his service, or even to call in the aid of imaginary beings and supernatural agency, to heighten the terrors of his scene, and more perfectly effect his purpose.*
R. 74.

Though we readily admit the exercise of this licence where it is introduced with propriety, and is essential to a striking effect, we cannot concede that a goblin in a picture is, like a goblin of the earth, to be conjured up for no purpose in the world, except to frighten women and children. We are indeed surprised that the demon in Sir J. Reynolds's exquisite painting of the death of Cardinal Beaufort should find a champion in the strong and reflecting mind of Mr. Opie. Were its introduction defended by him as a mere matter of taste, we should hesitate to oppose an opinion so much respected. But he calls it a 'necessary expedient,' to inform the spectator that the dying man's sufferings are not merely the pangs of death, but that 'his agony proceeds from those daggers of the mind, the overwhelming horrors of a guilty

and an awakened conscience.' On this ground then we are at issue with him.

Every one who sees the picture either is acquainted with Shakspeare's history of its subject, or is not. A man who has read the story receives no new information from the introduction of the fiend, but probably feels a doubt whether he has a perfect recollection of the scene. An ignorant man is not assisted by it, for he must hear the story before he can understand the picture. It creates confusion where every thing was clear and appropriate; and violates that excellent rule of Horace, by the interference of a preternatural being where no such agent was wanted.

We are disposed to think, that Sir Joshua, having given his principal figure an expression of agony almost more than human, availed himself of the countenance of an imaginary being, whose diabolical features might by contrast, restore the distorted cardinal to the race of mortals. This supposition would be confuted or established by the production of the original sketch, if it be in existence. We have treated this subject rather at large, because it has been long under public discussion; and we are desirous of tracing the intrusion of this infernal being, into one of the president's finest pictures, to the necessity* of the painter, rather than to his perversion of judgment. We cannot believe (however we may admire Mr. Opie's generous concern for the reputation of a brother artist), that 'this most poetical incident,' 'will be felt and applauded with enthusiasm in a more advanced and liberal stage of criticism.' P. 76.

The author's comments on the cartoons of Raffaele are very valuable. The disproportionate smallness of the boat in the Miraculous Draught of Fishes has long afforded petty connoisseurs an opportunity of displaying their knowledge; and of exulting over the inadvertency of '*poor Raffaele*.' Richardson has defended this impropriety, by observing that if the boat had been of its proper dimensions, it would have filled the picture. Mr. Opie, more ingenious, will not allow this error to be converted into a proof of skill; for the evil, he remarks,

'might have been easily avoided two ways; first by not bringing the whole of the boat into the picture; and secondly, which would have been the most masterly, by giving a fore shortened view of it, in which case it would have appeared of the proper

* Of course we mean *necessary*, only to the expression of the cardinal's features. R.

capacity, without occupying more space on the canvas than it does at present.'

He continues,

'This and a few other trifling errors, such as his making a house on fire in the back-ground of one cartoon, and the introduction of a naked child in the fore ground of another, may be mentioned, not as detracting any thing from the superlative merits of Raffaello, against which, had they been ten times more numerous, they would be but as dust in the balance, but merely to shew, that no authority, however gigantic, ought to be made a cover to negligence, or a sanction to impropriety.' p. 88.

The want of encouragement which British artists experience has given rise to some severe and not unmerited animadversions on public patronage, which form the exordium of the third lecture. We cannot resist the temptation of giving the reader a few of the concluding lines of this eloquent remonstrance, especially as they relate to Barry, whose admirable works are now before us.

—'Barry, who, scorning to prostitute his talents to portraiture or paper staining, was necessitated, after the most unparalleled exertions, and more than monastic privations, to accept of charitable contribution, and at last received his death-stroke at a six-penny ordinary! It may however afford some consolation and some *hope*, to observe, that the public felt for Barry, that they acknowledged his abilities; subscribed readily to his necessities, and at least

"Help to bury whom they helped to starve." P. 97.

The professor is particularly happy and original in treating of *chiaro scuro*; this was to be expected, for he eminently excelled in it. We are, notwithstanding, inclined to lean rather to the opinion of Sir Joshua Reynolds on the subject of *deception in painting*, than to subscribe implicitly to the praise which he bestows on the portrait of Alexander by Apelles, because 'the fingers seem to shoot forward, and the thunder to be out of the picture.' If our memory does not deceive us, Sir J. Reynolds cautions a young artist against too great a fondness for deception, as the easiest attainment of the art, and particularly captivating to the ignorant and vulgar. We do not mean to set up the opinion of this great painter as a law; but we refer our readers to the cats, loaves, knives, bottles, and cheeses, which they have met with in cottages and public-houses, so naturally represented, as at a small distance to appear realities. Mr. Opie's closing re-

mark on this account of Pliny's, is the only instance of empty declamation which we have met with in our perusal of the work. It is unlike himself.

'This passage is too striking to need a comment. What more could we say of the finest examples of modern art? What more could we expect from the pencil even of Rimbrandt or of Reynolds!'

'It is but just to observe, that the author is here engaged in proving the universal excellence of the ancient painters, and not in recommending deception as a high attainment, though he certainly infers as much.

A luminous account of the continental schools renders this lecture very interesting and very valuable. The Bolognese school endeavoured to unite in their works the various excellences of all the others. Though the Carraccis did not entirely succeed in their attempt, the author thinks this union no impossibility.

'Can it be supposed,' he observes, 'that the hours leading out the horses of the sun, painted by Julio Romano, would have been less poetical and celestial had they possessed more harmony, brilliancy, and truth of colouring? Yet this has been supposed, and by a writer whose name I revere, and whose works will be an honour to this country, as long as taste and genius continue to attract admiration.'

We question the correctness of this statement. It alludes to an opinion, which, as we have before remarked, is supposed to have been entertained by Sir J. Reynolds, and refers to the following passage:

'In heroic subjects it will not I hope appear too great a refinement of criticism to say, that the want of naturalness or deception of the art, which gives to an inferior style its whole value is no material disadvantage: The hours, for instance,' &c.

Then follows the observation to which Mr. Opie alludes, and afterwards this qualifying acknowledgment.

'In these things, however, I admit there will always be a degree of uncertainty. Who knows that Julio Romano, if he had possessed the art and practice of colouring like Rubens, would not have given it some taste of poetical grandeur not yet attained to?' Note 54 to Du Fres.

It seems to us, from this conclusion, that the writer did not really entertain a conviction that good colouring was incompatible with the grand style, but that his mind was fluctuating.

tuating on the subject, and that he considered it as a matter of doubt and speculation.

We have arrived almost at the limits which we had prescribed to ourselves in this article, without noticing one half of the most striking pages between which we had placed our papers of reference. The fourth lecture, on colouring, is equal to any of the former, and abounds with instances of judicious criticism, and with the most refined distinctions. The characteristics of the styles of Titian and Rubens are drawn with a delicate and powerful hand, but in the account of the Flemish artist we were surprised at a great deal of unacknowledged quotation (not verbal but nearly so), from the 'Character of Rubens,' by Sir J. Reynolds. What makes it more remarkable, is, that some of it is referred to the original author; we should suspect some mistake from the inadvertency of the gentleman who prepared the lectures for the press. Mr. Opie was too honourable, too proud, and too rich in talent, to seek, or to need, reputation by appropriating to himself the works of any man. And, had he not been so, all attempts at concealment would have been fruitless, delivered as those lectures were, before those who must almost have known Sir Joshua's works by heart.

We have read this publication with delight, and we had almost said with veneration. It bears the stamp of genius, of a mind working into itself, disdaining prejudice, and rejecting error, though annexed to the most imposing names; and yet, too conscious of its own dignity to turn against common opinion from a dread of losing the reputation of originality.

If we have discovered any, imperfections in these lectures, it must be allowed they are insignificant ones: we will only observe, in the author's own words, that compared with their beauties, 'had they been ten times more numerous, they would be but as dust in the balance.'

ART. VI.—*Illustrations of Madness; exhibiting a singular Case of Insanity, and a no less remarkable Difference in Medical Opinion, developing the Nature of Assaultment, and the Manner of Working Events; with a Description of the Tortures experienced by Bomb-Bursting, Lobster-Cracking, and Lengthening the Brain; embellished with a curious Plate. By John Haslam, 8vo. Rivington, 1810.*

THIS curious little tract is the offspring of a singular controversy, which has occupied the attention of the Court of

King's Bench concerning the intellectual sanity of a man confined in Bedlam, of the name of James Tilly Matthews. The medical officers of the hospital of course considered the man to be a lunatic, nor could they have any other motive for continuing his detention. The relatives of the man, and the officers of his parish considered him to be recovered; and demanded his release. To support their demand, they employed two physicians, Drs. Clutterbuck and Birkbeck, who made affidavits, that they thought the man to be of sound mind. This step was somewhat hardy, in opposition to the judgment of persons so well versed in cases of this nature.

'But aware,' says Mr. Haslam, 'of the fallibility of human judgment, and suspecting that copious experience, which sheds the blessings of light upon others, might have kept them in the dark: perhaps startled at the powerful talents, extensive learning, and subtile penetration which had recorded in the face of day the sanity of a man whom they considered as an incurable lunatic: and flinching at an oath contradictory of such high testimony, the medical officers prudently referred the determination of the case to the constituted and best authorities in the kingdom.'

These authorities were the commissioners of the College of Physicians for visiting private mad-houses, viz. Sir Lucas Pepys, and Drs. Budd, Ainsley, Haworth, and Lambe; Dr. Powell, secretary to the commissioners; Dr. Robert Willis, son of the celebrated Dr. Willis; and Dr. Simmons, physician to St. Luke's hospital. These gentlemen unanimously pronounced 'the patient to be in a most deranged state of intellect, and wholly unfit to be at large.' Under the weight of these combined opinions, the court, we believe, (for Mr. Haslam has neglected to inform us of the fact), decided that the governors of the hospital were justified in the detention of the patient.

Such is the history. It having become an affair of considerable notoriety, Mr. Haslam has chosen to detail the peculiar extravagances of this man's conceptions and ideas. They certainly excite some surprise, that there should have been any question upon the real state of his intellect; and teach a useful and somewhat humiliating lesson on the fallibility of human judgment, and the uncertain evidence afforded by human testimony. Mr. Haslam has animadverted with considerable severity (couched under a strain of irony), on the conduct of the two physicians, whose opinions were in opposition to his own. But we see no reason to impute their conduct to corrupt or improper motives, and as the man had deceived the judgment of unprofessional observers (his relatives and

the parish officers), it is but candid to suppose that it required to be put in possession of the particular train of the patient's ideas, in order to detect his hallucinations. It would seem that on these points these two gentlemen were in the dark. They did not touch the proper key; and failed therefore to produce the sound, which disclosed the imperfection of the instrument.

It falls to our lot to read nonsense enough. But we have not frequent opportunities of producing specimens of absolute insanity. Perhaps our readers may not be displeased with an example of this nature. We shall select the following, which Mr. Haslam informs us is the composition of the lunatic himself.

'The assassins opened themselves by their voices to me about Michaelmas, 1798, and for several years called their infamies, *working feats of arms*, but seldom using the term *Event working*: though, after four or five years, when I, by perseverance, had beat them out of their insolence of assumption, (for they assumed the right of interfering with every body having heraldic bearings particularly, and for this part of their villanies called themselves the *efficient persons* to all those having titles to colleges of arms), and by such titles also they used the term *event-working* for their actions. It is an easy matter to define fully any regular instance of such, their called *event-working*, because they in every thing introduced the names of some, or other personages, as concerned therewith, but who certainly, were not only ignorant of their very existence, but more or less victims to their abominations. However, to shew what the nature of such *event-working* is, namely, how infamous human beings, making a profession of pneumatic chymistry, and pneumatic magnetism, hire themselves as spies; and by impregnating persons, singled out by them as objects for interfering with, obtaining their secrets, actuating them in various ways, in thought, word and deed, as well as they can, to model their conduct, ideas, or measures to favour the ends of assassin spies or *event-workers*, or their employers, &c. in bringing about which ends they sometimes are years and many years, varying from mode to mode from stratagem to stratagem, and sometimes partially fail at last, according to the difficulty of getting near the object to operate upon, the strength of such persons nerves, brain, and personal affections, as well as nature of soul, &c. &c. The following, divested of their offensive introductions may suffice, being a few instances out of numberless events.

'While I was detained in Paris by the then existing French government, during the years 1793-4-5, and beginning of 1796, I had even in the early part thereof, sufficient information, to be certain that a regular plan existed, and was furthering by persons in France, connected with persons in England, as well for sur-

rendering to the French every secret of the British government, as for the republicanizing Great Britain and Ireland, and particularly for disorganizing the British navy, to create such a confusion therein as to admit the French armaments to move without danger.

‘My sentiments having been resolutely hostile to every such plan, idea, and person assisting therein, proved, (as the assassins have ever avowed), the real cause of my having had gens d’armes placed with me to prevent my return, and their having by such magnetic means of workers in Paris ascertained, that my said sentiments were so determined for the counteracting such plans, as well as others more dreadful in their nature, that I should persevere even to the loss of my life in my efforts to expose them. They have even avowed also: that my having immediately on my return set about exposing the quoted infamies, occasioned a magnetic spy to be appointed from each gang of event-workers in London, specially to watch and circumvent me: for that the chiefs of such gangs were the real persons who were cloked under certain names and titles used in the information given me, and which I have for years found such vile spy-traitor-assassins called by among their fraternity.’

Our readers will see that the strange terms in Mr. Haslam’s title page, assailment, event-working, bomb-bursting, &c. are coinages of the brain of this poor lunatic. If this circumstance be not understood, the acute and intelligent writer of this pamphlet runs some risk of being suspected to be the subject of the inquiries of the conclave of doctors assembled on this occasion.

ART. VII.—*An Inquiry into the Nature and Extent of Poetic Licence.* By N. A. Vigors, jun. Esq. London, Mackinlay, 1810, pp. 388. 8vo.

THE boundaries of poetic licence, though often the object of discussion, have still been left vague and indefinite. Poets themselves are usually unwilling to circumscribe their own privileges, and critics, who have attempted it, have either not explained their precepts with sufficient perspicuity, or have not supported them by such cogent reasons as to force conviction and to produce obedience. The line indeed, where poetic licence ought to end, must be rather fugitive and transient. Like that of the sensible horizon, it will often elude our grasp and recede as we approach. We know when poets become extravagant and absurd, but it is difficult previously to define what are the precise constituents of absurdity and extravagance,

or where they begin and end. Those sentiments or that language which may be turgid or absurd in one state of mind, may be perfectly natural in another. The rules of taste are founded on the deductions of good sense, and harmonize with the general feelings of mankind, but still it is almost impossible to circumscribe them within the distinct boundaries of geometrical truth.

Poetry presents us with the picture of an ideal world, and often more fair and beautiful than what we find in the material universe. The poet communicates to his objects a higher charm than they possess in reality. He raises up moral and intellectual agents of higher faculties and greater perfections than they ever possessed in this mortal coil.

'The power of a poet over his materials,' says Mr. Vigors, 'is nothing less than enchantment.' He can transfer the properties of one object to another. He can personify inanimate substances, or metaphysical abstractions. He can make the dumb speak, and the blind see. He can give sensation and motion to the particles of stiff and torpid nature. All this is within the possibilities of poetical effort; but if probability be grossly violated, or those congruities be disturbed, which are as applicable to the fictions of the mind as to the realities of nature, the poet, instead of beauty, will produce deformity, and instead of pleasure, will excite disgust.

Poets are, by common consent, allowed to expatiate in the regions of fiction; but, even in exercising the magic wand of fiction, the poet must consider himself bound in a great measure to regulate his conduct by the analogies of nature in the external world, and keep within the limits of a reasonable probability. The poet may form a new world of ideal forms; but these ideal forms, in order to interest the attention of the reader and to produce a pleasurable effect, must not only to a certain extent harmonize with each other, but bear a sufficient resemblance to those in the material world to render them objects of sympathy.

What is called poetic enthusiasm, must, as far as it is calculated to absorb the attention, to engross the interest of rational beings, and to carry the reader along with it, as down a torrent of delight, which at once overpowers the will and the affections, be kept in a certain degree of subordination to the rational faculty, or it becomes poetic madness, and the mere incoherent raving of a distempered brain.

Poetry would soon lose its power of enchantment, if it were confined to the cold realities of life, or to the rigid severity of truth. But how difficult is it to fix the point where the deviation from either should cease? It certainly must not pro-

ceed till all resemblance to the physical universe or to actual verity is lost. Verse constitutes one of the most palpable marks of difference between poetry and prose. But verse is no licence. It is fetters rather than liberty. The licence then must principally relate to the quantity or the quality of the ideal ingredients, or the creations of the fancy and the embellishments of the diction which may be introduced without any offensive violation of probability, or without outraging our highest conceptions of possible existence.

The poet is not confined to the straight line of historical truth. His portraits are often such as are not found in the living world. They may be more beautiful or deformed, more elevated or abject; but still they become faulty when they rush into irreconcilable contradictions, and pass as it were the verge of conceivable reality. The language of poetry, particularly of the higher species, is not such as is used in common life; but still it must be such as will excite a notion of fitness by its congruity with the subject, and will thus increase the pleasurable effect of the perusal. Our author defines poetic licence to be 'that liberty whereby a poet, in order to render his compositions more striking, deviates from what is considered true in science.' The author would perhaps have been more clear, if he had said that liberty, whereby a poet to increase the pleasurable effect of his compositions, deviates from what is historically or physically true. 'To render his compositions more striking,' is too vague and indefinite. A composition may be 'striking,' both by its beauty and deformity. But the great object of poetry is to please. Even instruction is subordinate to pleasure. As far as mere instruction is concerned, this can never be effected so well by the most embellished poetry, as by the plainest prose. Prose is the most proper vehicle for conveying truth to the mind or for increasing intellectual information. But when we sit down to the perusal of a poem, we expect to be entertained by fiction rather than instructed by truth. Amusement is our main object, and we think that poem the best which most interests the attention, or by the perusal of which on the whole the greatest quantity of pleasurable sensation is produced. Good poetry may, and often has a scientific or ethical effect; it may tend to augment the stock of knowledge or of worth; and when this intellectual and ethical excellence is added to its pleasurable power, it certainly augments the value of the piece. But if the great, indeed the greatest, end of poetry be to please, that end must not be sacrificed to secondary or subordinate considerations.

What is called poetic licence therefore must be principally circumscribed by its tendency to increase the pleasureable effect of the composition.*

Human nature affords various anomalies or individual exceptions to general rules. But however men may differ from each other, they all accord in a wish to be pleased. Notwithstanding particular discrepancies of taste, the nature of individuals has so many common properties that what will greatly please one, will seldom fail to please many. What is highly pleasing is almost always generally pleasing. Hence the general sentiment of approbation or disapprobation which any particular work excites in the average of individual minds, is no bad test of the excellences or defects of poetical composition. The rude or the literate, or persons of more or less cultivated understandings, are delighted even to rapture by the masterly representations of individual and of general nature, which are found in Shakspeare. They strike forcibly and almost irresistibly on that sympathetic cord, which is placed in the bosom both of the peasant and the sage.

If the leading object of poetry be to please, the great efforts of the poet should be directed to that end; and whatever harmonizes with it, without violating propriety, must be considered within the boundaries of poetic licence. But this licence must not in general deviate from that verisimilitude which is necessary to the interest even of a fiction. What in some species of composition is improbable in itself, considered with respect to the realities of the external world, or in others is incongruous in itself, considered with respect to parts of the same fiction, will be found generally displeasing; or to outrage that resemblance to truth of which the poet ought never to lose sight even in the varied combinations and forms of that ideal world which his fancy creates. Poetic fiction excites the most lively interest, or works with the most potent spell upon the mind, where, even in the wildest flights of fancy, the appearance of truth is so far preserved as not to offer any violence to belief, while the impression of the fiction itself is in unison with the general feelings of our nature.

Mr. Vigors examines poetic licence with respect to the fable, the manners, the sentiments, and the diction. In common with Aristotle, he regards the fable as the most considerable part of the higher poetry; and this he considers with

* We ought perhaps to remark, that the highest pleasure which poetry can impart, is usually produced by those subjects which are capable of the greatest ethical effect.

respect to the incidents, and 'their structure in composition.' In chapter 1. the author treats 'of the HISTORICAL EPOS.' He asks 'what may be the liberties which a poet is permitted to take with the truth of the incidents on which he founds an historical poem?' or, in other words, 'how far in taking any such liberties he will be justified by poetic licence.' A poet cannot alter the incidents which form the basis of his subject, without weakening the effect of his composition. For, as these incidents are received truths, to alter them is to violate general belief. We do not stay to debate with the author how far what he calls an HISTORICAL EPOS, which consequently ought, consistently with its designation, to adhere to the truth of history, be compatible with the end of poetry, or whether, by excluding in a great measure the embellishments of fiction, it must not be more or less only a chronicle in verse. The *Pharsalia* of Lucan, the merits of which Mr. V. estimates more highly than many other critics, is certainly one of the most happy instances of what he calls 'The Historical Epos;' but its success is not such as ought to induce the imitation. Lucan has indeed occasionally let loose the reins of poetical fiction, and deviated from the truth of history; but the instances in which he has done this, seem in general to deduct from the interest of the work, and to pall rather than to stimulate the attention. The pleasure with which we peruse the *Pharsalia*, arises rather from the splendour of particular passages, the vigorous traits of character, and the occasional bursts of energetic sentiment, than from the general effect of the composition.

Mr. V. says,

'The authors of the *Pharsalia* and the *Campaign*, who have been so often censured for a rigid adherence to reality, appear rather to merit applause than to need justification. Nor am I of opinion, that their practice in constructing their works with that historic fidelity which we discover in them, is to be attributed more to choice than to necessity. As living near the period which produced those illustrious actions which their respective poems were intended to celebrate, they saw them in that strong point of view, in which great and recent events take hold of the recollection. The splendid objects to which their admiration had been turned, had indeed gone down, but their departed glories still continued to illuminate the horizon. The poet and his readers must thus have stood in the same view with respect to the circumstances of his poem: both must equally have seen the impropriety of confounding in detail, the boundaries of truth and falsehood; and writing under this impression, the artist naturally drew from his own feelings, a production suited to the feelings of his readers.'

‘Voltaire objects to certain dryness in his style, arising from a close adherence to history; and observes, that his title to being a poet, is secured only by the uniform elevation discoverable in his work. Tasso, going still farther, declares that he is no poet, because he adheres so closely to particular truths, that he pays no attention to universality; and because he relates things as they happened, not as they ought to have happened. But these censures seem to affect the poet only when the particular character of his composition is not taken into consideration; and amount to no more, than his not having embellished his subject with ornaments incompatible with its nature.’

On part of the above passage we shall remark only, that if what the author calls the ‘Historical Epos,’ exclude from the nature of the subject those ornaments which seem essential to the legitimate end of poetry, it is not a fit subject for the exertions of the muse, and it seems of little consequence to inquire, what licences may be allowable in this department of the art. The author thinks that in the historic epopee no *important* incidents are to be introduced which are the mere products of invention. The licence therefore in this species of composition is at most to be confined to the subordinate incidents. These incidents must not be too prominent, nor occupy too much room, nor excite too much interest in the piece so as to render the main subject insignificant.

The romantic epos next engages the attention of the writer. If the licence of the historical poet, (there seems a little incongruity in the terms), extend only to the minor incidents, that of the romantic embraces the principal events of his composition. The author thinks a purely historical subject incompatible with a poetical romance.

‘The essence of the poetical romance,’ says he, ‘consists in a wildness of fiction, which derives its appearance of truth, not from our knowledge, but credulity: the fictitious parts of such compositions can of course derive little improvement from a forced alliance with that science which possessing no varieties of change, is confined to the straight line of real occurrence. Over facts which have once occurred we have no power of alteration; we may misrepresent, but we cannot virtually change them: it must of course pervert and destroy the nature of such materials, in any production whatever, to blend them with fictitious circumstances. When we join these discordant ingredients, not by incorporation, but in succession, such an union must be equally unpromising of a successful issue; as it must tend rather to bring discredit on that part of the composition which we must believe as being true, than give probability to that part which we must doubt as being preternatural. In this mixture, we can be as little said to improve the general effect

which arises from the verisimilitude of the entire subject, as the verisimilitude produced in any of its parts; for what is partially fictitious, cannot be collectively true.'

The third chapter is entitled 'of the poetical epos'. The object of the poetical epos is such as to admit the alliance of facts and fiction, or of the marvellous and the true. In the epic poem, as in a novel, we may dispense with the want of truth, but never with that of verisimilitude, or the appearance of truth. In the conduct of the story, the writer should be careful not to step beyond the verge of probability. For in this respect, where probability ends, indifference begins. The interest flags, and those emotions become torpid or quiescent, which are excited by a well combined and probable fiction to rouse the attention and agitate the heart. Where a high degree of verisimilitude is preserved in the management of the fable, the progress of the incidents, wearing a close resemblance to the realities of life, or according in their operation with the sympathies of our nature, will not suffer the reader coldly to pause, till the illusions of poetry vanish and the delight evaporates in the apathy of scepticism.

'It is,' says the author, 'the mixed sensation of delight which arises from a happy union of both (truth and fiction), that is to be sought in the poetical epopee; and this species of composition, being thus constituted of contrary qualities, becomes capable of imparting that greatest degree and highest kind of gratification of which the art is susceptible. And this union of such discordant ingredients, the works of some favourite artists have not only enabled us to know are capable of being realized, but have taught us to feel in the most exquisite perfection.'

The author recommends the choice of a subject in a remote period, so that though the general outline is defined, the peculiarities of form, colour, and local circumstances, are left so indefinite and obscure, as to allow ample room for the imagination to interweave its own various forms and hues with the materials of history. A subject thus chosen, blends the charm of truth with that of invention.

'That intervening point in the history of any people between the suppression of fabulous narration, and the establishment of authentic record, when the mind is suspended between reason and credulity, seems to be the most promising period from which a poet is likely to be furnished with such a subject. As this is a period which must be necessarily semi-barbarous, it is not only freed from the restraint of that affectation and refinement in manners which are so incompatible with the general nature of the higher poetry, but it seems most calculated to produce those

important and daring exploits, which are best adapted to a species of composition professedly heroical. And as the character of such a period is that of being credulous; it must receive from this circumstance such a tincture of superstition, as will give it a connection with those supernatural agents, and that marvellous imagery, which add so much to our delight, by blending with that emotion a mixture of admiration. In the consideration the antiquity of such a subject is included all that sacred awe which the mind feels in recurring to times that are past; all that solemn delight which it experiences in contemplating the venerable interest that surrounds and rests over human grandeur its decline.'

The drama forms the subject of the fourth chapter. In the drama the accompaniment of theatrical representation, embodies the ideal creations of the poet in a sort of real temporary existence. This the author thinks one of the chief circumstances

'which characterize the peculiar licences of the drama, as opposed to those of the epopee. By such powerful auxiliaries to narration as dramatic gesture and visible representation, more spirit and animation are added to the effect of the piece, under cover of which the poet is enabled to take many liberties with the truth of the incidents on which his subject is founded. For though it may rather appear that poetry, in descending from her ideal state, and submitting herself to the test of the senses, may thus expose to observation those deviations from science which constitute all licences, yet this is far from being the case. On the contrary, with respect to those rules which are to regulate the dramatic poet in detailing his incidents, they may be generally pronounced to stand exempt from those limitations which circumscribe his practice who engages in epical compositions.'

Mr. Vigors thinks it difficult to conceive how any advantage can accrue to the drama from its union with history. The dramatic effect is so much heightened by sensible representation, that the artificial reality seems a sufficient substitute for that of historical reminiscence. Whether indeed the persons represented and the events described be real or fictitious, it seems of little consequence as long as the progress of the plot carries our sympathy along with it, and our sensations are kept in unison with those of the supposed actors in the scene. We do not suppose the player to be the person he represents; nor is this necessary; but it is necessary that the illusion should be sufficient to absorb the attention in the conduct of the piece. Thus it will not be suffered to pause in order to question the realities of the story, or to calculate the probabilities of its details. In the tragedies of *Macbeth* or *Richard the Third*,

it is not the historical personage, but the fictitious hero, the creation of the poet, which engages our attention and agitates our hearts. If no such person as Macbeth or Richard had ever existed, the interest of these performances would not have been less.

The author argues that the exhibitions of domestic distress and of private characters are not less conducive to the ends of tragedy, than of persons and occurrences in more exalted life.

'The "Romeo and Juliet," of Shakspeare, and the "Venice Preserved," of Otway, may be deduced, from among many of equal pertinency, as instances of dramas whose actions are founded on domestic distress, and whose characters are deduced from the private and middle sphere of life; and which, nevertheless, comprehend not only every effect of action and incident that heightens tragic interest, but also every embellishment of sentiment and diction that dignifies poetical composition.'

With respect to the deviations from historical truth, when the fable is taken from history, the author is not willing to impose such restrictions on the dramatic as on the epic poet. The artificial reality and busy movements of theatrical representation afford little leisure for scrutinizing those defects, which we easily remark when we peruse a poem in the closet. There are some tragedies, which 'rather lose than gain by representation,' or which afford less pleasure when they are acted, than when they are read. The author mentions Cato and Irene as exemplifications of the remark. These pieces are more cold and declamatory than busy and impassioned; and where a tragedy is not impassioned, the scenic representation seems insufficient to overcome the listlessness of the audience and to supply that interest in which the composition itself is deficient. The author infers that 'passion, from being calculated to counteract the effect of exhibition, is the necessary end of the drama.'

In those plays, which consist principally of cold declamation the subject itself operates less powerfully on the mind than the theatrical exhibition, and 'the idea of the performer engages us more than the character which he personates.' No incident or description seems capable of exciting a vivid interest, of which the strongest impression that it makes is that it is a fiction. Here can be none of that pleasurable illusion that complete absorption of the heart and mind in the incidents of the piece which evinces the strongest charm of the drama and is the highest effort of dramatic skill. The dramatic writer, like the writer of a romance, should endeavour to divert the mind from the thought that the representation is

untrue, 'by occupying it with other and more powerful considerations.

'The means by which the dramatic poet is enabled to secure this end consists, as is admitted by common consent, in throwing more passion into the dramatic effect. And the sufficiency of such means in accomplishing such an end is easily evinced. The impression which we receive from feeling what is pathetic in the subject is that of powerful emotion: while that which we derive from observing what is untrue in the representation is nothing more than cold perception. The weaker sense becomes of course involved in, and superseded by, the stronger.

'This position must be the more readily admitted on considering the effect of passionate language and sentiment when aided by action and gesture. which is not merely powerful, but overcoming; and which has the direct tendency to engross the bosom so fully as to leave it insensible to all lesser considerations: of which we need no other proof than the agitation of our own breast, and the visible emotion betrayed by others.'

It is not then the scenic representation, nor that most important part of it, the action and gesture of the performer, which constitute the principle of dramatic effect, but it is the theatrical exhibition, animated by the busy incidents of the piece, and the gesture and action proceeding as if spontaneously from the passion within, and harmonizing with the pathos, sentiment, and language of the composition. Then the assault which the poet intended on the heart and affections is made under cover of the most powerful sensible impressions, and the effect on our sympathy is irresistible.

The second principal division of this work treats 'of marvellous incidents.' A belief in the marvellous is not necessary to its effect. What reader in his senses believes in the machinery of the *Iliad*? But yet there is such a congruity in this machinery itself, considered not merely with respect to the opinions of the age in which the poet lived, but, in the structure of the whole, considered as a work of fancy, and in its adaptation to the incidents and characters of the story, that it adds to the pleasurable effect.

'It was neither probable nor true that Garrick was Lear or Othello, or that he suffered any of those sensations which he is allowed to have expressed with so much truth of nature; and yet our being able to make this remark did not prevent him from moving the sympathies of the most crowded audience. It is neither probable nor true that such persons as Fielding's Amelia, or Richardson's Clementina, ever existed or acted as we are told; yet this circumstance does not prevent us from feeling ourselves deeply interested in all they are represented to have done and suffered'

We readily dispense with the want of truth and reality in the fictions of poetry, while they preserve such a semblance of truth, and congruity considered with regard to the structure of the composition itself, and to the opinions and manners of the times, as not to offend by absurdity and extravagance. Where the marvellous, of whatever nature it may be, is so managed as powerfully to affect the mind and add to the pleasurable effect, its introduction seems authorized by the end at which poetry aims or ought to aim.

‘From the insatiable avidity,’ says the author, ‘with which we are hurried through those wonderful descriptions in which the modern romance abounds, and from the extreme gratification with which we confess ourselves to be conveyed to that eventful moment, when the charm is dissolved, and our expectations answered, it may be surely inferred that our sense of the falsehood or improbability is not prominent in the pleasure we take in their wildness and marvellousness. Were this the case our inducement to proceed in the story would be irreconcilable with what we experience and admit to be the case: we should in fact lay down such works as finding less to delight than to displease us in continuing the perusal.’

The pleasure with which we peruse those recent productions, which unite the fictions of the old romance with the aesthetic effect of the modern novel, seems to be principally made up of the sensations of surprise and admiration. These feelings are excited to such a degree, or wrought up to such intensity, as, in a measure, to make us lose sight of the realities of life, and to suspend the functions of the memory. The impression is so strong that the sense of improbability is not felt or does not recur with troublesome importunity to the mind. Where the attention is enrapt by the beauty of the story, the mind readily reconciles itself to the marvellous. But, whenever in such productions the improbability of the incidents becomes a predominant feeling, the spell is broken and the sweet illusion is gone. The licences which are authorized by the marvellous poetry must be determined by their subserviency to the agreeable influence which that poetry is designed to exert on the mind. In common with the drama, the object of the marvellous poetry is to produce pleasure by exciting powerful emotions, and as the author remarks, ‘frequently without regard to truth or reality.’

Mr. Vigors contends, in opposition to a great authority, that it is not necessary that fictions should be incorporated in the popular belief, or that their effect depends on their conformity to the general creed. What Mr. Vigors indeed, says on this subject, seems ratified by experience.

We have not space to follow our able author into farther detail. We will, as an additional specimen of his work, extract the defence which he has offered for the introduction of the allegory of Sin and Death in the 'Paradise Lost.'

'This episode, which is purely of the romantic kind, both by its nature as an allegory, and by the process of its conduct, seems to me perfectly reconcileable to the principles of epic poetry, as embracing at times a mixture of that imagery which excites surprise and admiration. In thus expressing my sentiments in favour of its author, I do not forget the high judgment from which has proceeded so opposite a decision. Yet, though I feel cautious in differing from such high authority, I must confess I think my dissent sufficiently supported by the practice of those eminent masters of the art who have been shewn to have adopted a conduct similar to that of Milton. And further I must express my opinion, that the critic's censure, though perfectly just in its fundamental principles, appears to fail in its application to this episode. We must consider Satan's adventure with Sin and Death as but an appendage to the action of the poem, and no part of the means by which its progress is advanced. Of course the poet cannot be said to have "ascribed effects to nonentity," such effects at least as the critic's reasoning is intended to proscribe, when these unsubstantial beings produce none which are of consequence to his fable. They are merely the agents of an episode; and of an episode which is peculiarly calculated to produce the effects appropriate to marvellous poetry. As such the whole allegory appears to me not only consistent with the principles of the epopee, but to form one of the brightest ornaments of that truly splendid poem.'

ART. VIII.—*Poemata præmiis Cancellarii Academicis donata, et in Theatro Sheldoniano recitata.* Oxonii, apud, J. Munday. Londini, apud, Longman, 1810. 2 vols. 12mo. pp. 319.

IT is remarkable that while at Cambridge there are so many prizes open to the competition of the junior part of the university, in almost every branch of composition, so little attention should be paid to the establishment of these encouragements to literary distinction at Oxford, which is the largest institution of the two. We understand that the only public prize open to the under graduates is an annual one for Latin heroic verse, of which these volumes contain specimens. Two essay prizes, the one English, and the other Latin, for Bachelors of Arts, the latter of which has

been instituted only by the present chancellor. The prizes for English verse are from occasional private donations.

The first volume contains the annual poems from the year 1772 to 1788 inclusive, with the omission of the years 74—81. Who the editor is, we know not, or whether the compositions have received any revision since they were recited.

The first, Jackson's '*Ars medendi*,' is among the best. After deducing the origin of all disease from our Creator's anger with our first parents, he proceeds to the immediate causes of the various kinds. The infection by the air is instanced by the plague at Athens.

'Sæpe et trans pelagi fluctus, sejunctaque longè
Littora, pestifero infecti spiramine venti
Semina morborum varia, et contagia secum
Dira ferunt; sic olim Ægypti advectus ab oris
Littoribus latè Ægeis atque Hellados arvis
Incubuit, sacrasque Auster vastavit Athenas.'

The use of '*Auster*' for the plague, which it seemed to generate, is rather bold. From infection we are led on to the diseases consequent on luxury and indulgence. The plants, minerals, &c. which form the *materia medica*, are described in a very good Latin didactic style. The effect of the moon on lunatics is well done, and the consumption which introduces an account of the salubrious air of Lisbon and Marseilles, closes the composition. There is a great deal of plan visible throughout the whole. We are sorry to notice the combinations '*Atque statim*,' and '*Exiguæque scatent*.' In Lowth's '*rei nauticæ Incrementa*,' the subject is introduced in a very trite manner, equally applicable to almost every thesis, that of going back to the '*Primi homines, genus incultum*.' Indeed the writer of Latin verse has two, by no means trifling difficulties to surmount; attempts at originality are apt to lead him into unclassical combinations of words, and ideas not congenial with the language in which he writes; on the other hand, the imitation of the best models, and the fear of being betrayed into the idiom of his own language, renders him frequently a plagiarist, and the composition becomes more a work of elegant imitation than of imagination. Vida, in his poetics, with all his beauties, has fallen into this latter fault; many parts of his poem are nearly as much a cento of Latin verses, as Dr. Parr's prose Latin is of Latin phrases.

Lowth, with the exception of Columbus, confines himself to British navigators, and their discoveries, and runs through all the improvements in the arts of navigation in about a

dozen lines. The poem has little of thought or fancy to recommend it. As it will be impossible for us to discuss the merits of so many poets, in so short a space, we shall content ourselves with noticing those most deserving our attention.

The 'Petrus Magnus' of Abbot is a very classical composition; we will quote a few of the lines on the defeat of Charles the Twelfth. The author had Johnson's tenth satire of Juvenal in his eye.

' Illa dies primum mutato numine vidit
Suecorum fractas adverso marte phalangas,
Et Carolum elatumque animis, nimiumque tumentem,
Terga dare. Ille adeo sortem indignatus acerbam
Trans Danaprim in sylvas, atque in deserta ferarum
Reliquias secum miseras servavit; et orbe
Exul ab Arctoo, solioque extorris avito,
Achmetæ fastus supplex, et jura superba
Pertulit, hospitio vix demum exceptus iniquo.'

P. 70, vol. 2.

We observe that Mr. A. makes antehac a word compounded of ante-hæc, a dactyl. This seems contrary to the rules of prosody; we believe however there is an authority for this licence in Lucretius. We must attribute likewise to poetical licence the mention of the virtues of Catharine. Mr. Alcock, in his poem on canals, commences ab ovo, with that said to have been cut by Xerxes through Mount Athos, and concludes with the Grand Junction Canal. This is bathos with a vengeance; he must excuse us from accompanying him through so many centuries. Lord Grenville's 'Vis Electrica' is an elegant didactic poem, without affecting the antiquated style of Lucretius. Of Bacon he spiritedly says,

' Ille Decus patriæ, noctem indignatus iniquam
Extulit æternam doctrinæ lampada.'

From Bacon we are led on to the discoveries of Newton, after enumerating many of which, he proceeds:

' Auspice non alio demum conamine sero
Dum varias formas et inertia corpora rerum
Lustrabant homines, terram sensere per omnem
Perque maris tractus cœlique immania regna
Subtilem fluitare ignem, penitusque per orbem
Misceri, et moles se in cunctas insinuare, P. 88, v. 1.

* * * * *

'Ergo ille intus agens per crebra foramina rerum
Diditur omnigenum penetrabilis, et sibi constans,
Exercetque illic tacitas circum undique vires.'

This author never shrinks from the more difficult parts of the subject, an early indication of that habit of mental industry, which he has always been supposed to possess.

Lord Wellesley 'In mortem Jacobi Cook' follows; we think he excels more in his exercises published in the 'Musæ Etonenses' which are written in elegiac, or lyric metres, than in heroic verse. We observe that he uses the first syllable, in '*Britannia*,' long, of which we do not recollect an instance; Lucretius in the sixth book has *Britannis* for the people, on which Wakefield remarks, '*propria nomina indulgentiam numerorum flagitant, nec sunt ad notiosiores regulas exigenda.*' As so great a name countenances the indulgence, it would be presumption to dissent. Mr. Richards, in his poem on '*Rex a violentâ manu Regicidæ ereptus*,' has no less than eight instances of the concluding vowel made short before the initials *sc*, &c. six of these in the word '*sceptrum*.' This gentleman should have been very severely 'imposed' (which is, we fancy the classical word for punished), instead of being honoured with a 'prize. If he will allow us to quote a very old university pun upon him, for making so many faults with this unfortunate word '*sceptrum*,' he seems to have been one of the *Bacalaurei*, *baculo potius quam lauro digni*.

Vaughan's '*Ars Chemiæ*,' though not a work of much thought, is an elegant composition. We do not recollect where he could have found the first *a* in the word '*acacia*' used long. This is the last poem in the first volume; of which Jackson, Abbott, Grenville, Wellesley, and Vaughan, are the greatest ornaments. The author of '*Globus Aerostaticus*' is likewise an elegant and correct scholar, but is rather a copyist than an imitator of the Lucretian style of versification.

The second volume, which contains the prizes from 1789 to 1805 inclusive, opens with a poem of Mr. Canning's. Surely Mr. C. never wrote,

'Alta domus, lautæque Epulæ, et menditia fasis
Vina fasis—P. 13.

The editor should have been more cautious when he printed his errata. We presume '*manantia*' was meant, though it is not noticed as a typographical error.

Richardson's '*Maria Scotorum Regina*' opens with considerable spirit.

'Quo disrepta feror? neque erit concessa voluptas
Te, longe patriis, mihi, Gallia, dulcior oris,
Te rursus rursus complectier? hâc vice saltem
Perfruar—heu gratæ æternum memoranda Mariæ,
Æternum deffenda, vale! vale, hospita Tellus!
Et rupta ante diem felicitis sædera tædæ!'

'Talìa jactabat lacrymans, projectaque puppi
Fixa oculorum acie fugientis littora terræ
Captabat, cum jam puero viduata marito
Mœsta Caledonias Regina reviseret oras.' P. 45, vol. 2.

The four last lines remind us of a beautiful picture in English verse, which Mr. Richardson had probably admired as well as ourselves.

'So Scotia's queen, as dawn'd the early day,
Rose on her couch, and gazed her soul away.
Her eyes had bless'd the beacon's glimmering height,
That faintly tipt the feathery surge with light;
But now the morn with orient hues pourtrayed
Each castled cliff, and brown monastic shade,
All touched the talisman's resistless spring,
And lo what busy tribes were instant on the wing.'

Pleasures of Memory, l. 209.

Mr. Rogers availed himself most successfully of the simple words in his note, '*Elle se leve sur son lit, et se inet à contempler la France encor, tant qu'elle peut.*' Brantôme, tom. 2, p. 119. The repetition of the three words, '*rursus*,' '*æternum*,' and '*vale*,' severally, in the space of so few lines, had better have been avoided.

We presume Mr. R. had some good authority when he wrote '*impulērunt*' for '*impulērunt*.' No passage at present occurs to us with that usage.

The '*Marius in Tugurio Carthaginiensium ruinarum*' is a very classical performance. The writer, Mr. Copleston, is the reputed author of some pamphlets, which have of late excited considerable attention, on the nature of the system of education at Oxford, and a reply to its assailants: The countenance of Marius, when discovered by the emissary sent to find him, is well depicted.

'Prodit eum impavidus, generosæ mentis imago,
Vultus, et assiduis quamvis obnubila curis,
Frons augusta viri, ut vero gravis occupat aures

Nuncius, ecce statim, veluti quum carcere clausus
 Minturnis, stricto instantem mucrone repressit
 Carnificem solo obtutu, tremulâque coegit
 E dextrâ jacere innocuum sine vulnere ferram,
 Sic nunc horridâ scintillant lumina flammâ
 Clamantis.'—P. 72, vol. 2.

In the following poem, '*Classis Britannica*,' by a Mr. Baker, the author gives it as his opinion, that if the Britons had only had a few three deckers in the Channel, at the time of Julius Cæsar's invasion, the Romans would, in a vulgar phrase, have come off second best. We perfectly coincide with him in this assumption, and inform him, in return, that if Spain was an island, the French would have some difficulty in crossing the sea to get to it. But seriously, why did not some friend of Mr. B.'s expunge such an absurdity? In the following poem we have the words

'Littora, qua Carthago stetit.'—P. 104.

The letter 'o' is at all times very inharmonious, when used short, but in such a position doubly so.

The '*Religio Bramæ*' of Mr. Conybeare of Ch. Ch. deserves considerable praise. He supposes it to have been derived either from the Egyptians, from the similarity of some of the carvings on the temples, or from the eastern magi. This leads him to a description of the four casts as arising from their religion. The only one on which he dwells long is that of the priesthood. Of this he says,

'Primos merito sortitur honores.'

In Ceylon, we fancy, the priests occupy the second post of honour among the four general casts. An account of the mythology succeeds, and the self-inflicted punishments that are resorted to, to appease the angry deities; among these says Mr. C.

'Grandiaque infigunt præacutis vulnera clavis.'

but what these sharp and polished instruments are, we are left to guess. We wonder too that Mr. C. should have made use of the word '*luela*,' which is only once to be found in a classical author, and that in a passage where there are several readings proposed.

Mr. Heber, in his '*Carmen seculare*,' written at the commencement of the new century, in reviewing the events of the last, confines his attention chiefly to the

'addita vitæ

Commoda, et inventas artes.'

Among these the steam engine, and balloon, the one as an invention of utility, the other of curiosity, bear a conspicuous part. Among the other poems, the 'Fodiinæ' of Lipscombe, 'Hortus Anglicus' of Cooper, and 'Rhenus' of Herbert, are most deserving of notice. We will conclude our extracts with a passage from the 'Hortus Anglicus,' the author of which seems to have had no small pretensions to the character, of what is modernly styled, a landscape-gardener. We have selected a passage on water, and ruins; as applied to these purposes; the lines on woods, and the art of blending different foliage, are perhaps superior; but that passage is too long for an extract, and we should be sorry to mutilate it.

* At qua sœda situ jampridem ulvaeque palustri
 Stagna jacent, alto quæ colles undique vallo
 Includunt circum, et densæ nigra ilice sylvæ
 Hic adeo fluvios, et collectum ægmen aquarum
 Deducit, ripisque imâ tellure cavatis
 Dat spatium pelago, et fluctus vasto excipit alveo
 Scilicet hic sero errantem sub vespere sæpe
 Suaviter aspirans Zephyrus lenesque susurri
 Ventorum et cœlo tempestas pura sereno
 Invitent melius; tum sole micantia saxa
 Occiduo, et sylvas tremulâ sub luce coruscas
 Spectanti, placidique lacus spatia ampla tuenti
 Expleri nequeunt oculi, et nova gaudia sensus
 Mulcent, ingentique animum dulcedine tangunt
 Præsertim si forte alto de culmine saxi
 Projectæ jamdudum arces, et mœnia bello
 Fracta olim immineant; aut si qua in valle virenti,
 Quas sibi Religio quondam sacraverit ædes,
 Delubra antiquæ jam nunc vestigia famæ
 Ostendant; adeo veterum monumenta virorum
 Fataque, fortunasque, eversa que nomina rerum
 Respicere, et tacito juvat indulgere dolori.—Vol. 2, p. 38.

There are but few pieces of artificial water to which the sixth line of this extract will apply, without some stretch of imagination. It has been objected to landscape gardeners that their maxim is, to cut down wood, if the employer has it, and to plant, if he has it not; so that at all events there must be an alteration. Mr. Cooper it seems is inclined to this system.

‘ Principio veteres lucos, et opaca parentum
 Molitur ferro nemora, et concedere retro
 Imperat.

In another passage,

‘tepidos si qua conversus in Austros
Collis amet facili sese demittere clivo;
Hic nemus extendat late,’—P. 32.

We repeat that we have been a good deal gratified with reading many of the parts of this collection. A few of the poems, which we have not noticed, might have been spared, not from incorrectness, for they are generally correct. When we say correct, however, there is one general exception to them all, to which we have before alluded, we mean the custom of shortening the final vowel, before an initial of two consonants. This is carried to an astonishing extent; there are not four compositions in the whole entirely exempt from it. Had there been merely a few scattered instances, evidently arising from necessity, not choice, we should not have noticed them; but, in fact, the judges of these compositions do not seem to have conceived them as any blemish.

A few regulations might, we think, be advantageously introduced, when subjects are proposed for these Latin verse exercises. Firstly, to exclude peremptorily all addresses to Britain, which are so convenient for a finale; and this more especially, wherever Britain forms no part of the subject. Secondly, to banish all half lines from Virgil, such as: ‘laudumque immensa Cupido,’ &c. They are a greater proof of memory than taste, and the introduction of them gives an idea of triteness, which is too apt to accompany Latin verse, to a much larger space than they occupy themselves.

Thirdly, *pace quod fiat Oxoniensium*. We would intercede in favour of the river Isis, who because he or she, for the sex is not agreed upon by our poets, is the friend nearest at hand, is unjustly called in on every occasion, one while as a witness, another time as a prophet, or a convenient hearer for a hundred lines. We cannot, with Mr. Alcock, in his poem on canals, indulge in the probability, that from the increase of inland navigation, fleets ‘longinquâ ex urbe’ will be seen disposing of their cargoes on Christchurch meadows. Baker in his ‘*Classis Britannica*,’ and Vaughan in his ‘*Ars Chemiæ*,’ have left unfinished lines in the manner of Virgil; but as these poets have lived to put a finishing hand to their works, previous to publication, which we are told the Roman did not, we cannot but consider these hiatus as culpable marks of negligence.

Much has been said of late years of the custom of making Latin verse occupy so large a portion of time in the system of classical education. We mean at school, for it is not, we understand, very much cultivated at the universities. And this question involves more particularly the method of

instruction pursued in public schools, where Latin verse is most taught, and brought to the most perfection; for, to omit former publications of the nature of the one before us. The authors of these volumes have, with a few exceptions, formerly had their names on the rolls of Eton, Westminster, Harrow, or Winchester. If accurate instruction in the dead languages is requisite in the education of a gentleman, wherever future prospects in life will admit of it, the composition of Latin verse presents many advantages in the pursuit of that object. It creates an inclination for studying the poets of antiquity, and for attempts at imitation of their style, which cannot fail of having a good effect. And when the drudgery of the elementary part of it has been dispatched, it is always found to be that exercise in which the boy of any talent takes most pleasure. In this light therefore it acts as a stimulus to classical pursuits. There is also a technical exactness in Latin verse, which our own language does not possess, which renders it more suitable to a boy; to this should be added the vast command of words, and the nice discriminations of their meanings, thus acquired, without which he would be unable to substitute one for another, as the verse may require, and the sense permit. Again, we know that education must not always look to the practical utility of the thing learnt, but frequently to collateral advantages; for where is the practical utility of having studied a few books of Euclid to the man who will never penetrate further into the depths of science? a collateral advantage there is, that of opening the mind to the nature of demonstrative proof, and strengthening it by exercise. In the same manner this combination of dactyls and spondees claims some attention as an exercise, and no trifling one, of the ingenuity, and is therefore adapted to the younger student.

There may be many points in public education, though undoubtedly superior to that exercised at smaller seminaries, open to objection; we do not think the system of verse-making one. Many of our most distinguished men in political life, are first rate classical scholars: and of these no few have distinguished themselves in these performances; we have noticed the names of Lords Grenville and Wellesley in these volumes; on their political capabilities men may differ; they are, we believe, generally allowed to excel as scholars. We have said nothing, nor is it a part of our present purpose, on the question, whether too great a portion of time is not employed on classical education itself. One striking indication of the benefit of the existing system must occasionally occur to all. At no period has classical in-

struction been so much encouraged as the present ; for at no period have public places of education been so much frequented ; and as the apparent consequence of this, we can instance no time in our history, when the English gentleman stood so high for mental attainments, as he now does. Liberality of manner and of character *may* arise from our nature, from our constitution ; the cultivation of intellect *must* arise from education. In our distant provinces, the fox-hunting squire has mostly given place to the well-informed gentleman, and a good collection of books embellish those shelves, which half a century since, were the receptacle only of the wife's books of cookery. Many no doubt are the shades of difference and degree in this improvement, in various places ; the general existence of it is certain.

ART. IX.—*Family Pride, and humble Merit, a Novel, founded on Facts, and partly taken from the French.*
By E. Senate, M. D. 3 vols. London, Sherwood, 1808.
Price 18s.

DOCTOR SENATE obligingly informs us in his preface that we are indebted to the want of practice in his medical profession for the present delectable morsel, and hopes that he may be forgiven for 'relaxing from severer studies, and deviating from the usual routine of medical authorship,' by commencing novel writer, in which respectable character the doctor makes his débüt with 'Family Pride and Humble Merit' in his hand.

The doctor, who appears extremely well satisfied with his own ingenuity, insists that the moral which this novel conveys is unexceptionable. From this however we must beg leave to differ from the doctor ; and, however astonishing this may appear to the doctor's all-wise head, we do not despair of pointing out such passages as are the very reverse of moral, and not at all calculated to befriend the cause of virtue or of modesty.

The next circumstance, which we are obliged to notice, is the very stale and unworthy piece of pomposity of which the doctor is guilty, along with many of his cotemporary book-making fraternity, in announcing a paltry and stupid performance, as *founded on facts*, and partly taken from the *French*. We cannot compliment the doctor on this clumsy piece of finesse ; for it is notorious to every one, who takes the trouble of wading through his three dull and uninteresting volumes,

that the doctor has made up his novel, as he styles it, out of the old newspapers which give an account of the proceedings of the different factions which disgraced the French revolution. The doctor has rummaged these said papers, and made a tedious and deformed patchwork of events, which were revolting to the mind when they occurred, and are now almost buried in oblivion. The detail of them, as they are brought forward in making out this book called 'Family Pride,' is vapid and disagreeable in the extreme.

When the doctor says that this precious production is *partly* taken from the French, we see no great objection to his owning that it is all French; for the scenes are French, the characters French, and the incidents French. However we will not quarrel with the good doctor for a trifle, though we cannot accord him much good will for imposing so irksome a task on us as that of analysing a performance, in which the story is so confused, the style so lifeless and formal, the dialogues so quaint and disgusting, so totally unworthy a man of common education, or of one who had been used to genteel life, and been accustomed to associate with good company.

We will now endeavour to trace the outline of the story, though we assure our readers that this will by no means be an easy task, from the extreme difficulty of discovering any clue which can connect it into any thing like a consistent tale. But we will do our best. The doctor opens his novel in the following manner: 'In a pleasant valley six leagues from Poitiers, watered by a beautiful river,' &c. In the centre of this delectable site an ancient castle reared its venerable walls. We will omit the description of its architecture with which the doctor has indulged us, and it shall suffice to say that like other ancient buildings, this castle had its moat and drawbridge, its square court and lofty tower, embrasures and loop-holes, and was defended by a portcullis, &c. The owner of this majestic edifice is the Marquis of *Grand Terre*, whose family consists of his wife and two daughters, with whom he lives very happily, allowing for a little regret that he has not a son to inherit his immense property, as well as his family pride. The eldest of his daughters is called Constance, whose person is thus described at the age of sixteen.

'In forming her nature had been extremely liberal of her favours; she was tall and majestic, and possessed of a captivating and exquisitely proportioned person; large brilliant black eyes, white teeth, and beautiful vermilion lips, around which a sweetly bewitching smile constantly played. Her long flaxen hair waved in luxuriant tresses over the most delicately formed neck and

bosom imagination could depict, and her *tout ensemble* bespoke candour and amiability of disposition by which she was pre-eminently characterized.

So much for the person of the lady whom Doctor Senate has chosen for his heroine; though we must own that we cannot reconcile large black eyes with flaxen hair as the most beautiful combination. But as beauty is a matter of taste, and tastes are diverse, we will allow the doctor his predilection for black eyes and white flaxen hair. The father of this black-eyed and flaxen hair'd nymph had educated her in the same manner as he would have done a son, had accustomed her to ride out on horseback with him, to hunt and to shoot, in all which accomplishments she excelled prodigiously. In the evening we are told that she handled the seissars and the needle with the same facility and alacrity which she displayed in the morning in the destruction of a covey of partridges, or in the chase of a hare. The marquis also endeavours to instill into this nonpareil of a daughter, a proper respect for hereditary rank; and as the doctor assures us that he was descended from the famous Guy de Lusignan, King of Jerusalem, it is no wonder he should bid his daughter look on high birth

‘as the greatest of all earthly advantages; and that it contained the germ of every virtue and every talent, which the other inferior classes of society could never arrive at the possession of, but by mere chance.’

This piece of advice seems to be thrown away on Mademoiselle Constance, as will be seen in the sequel. It so happens that news is brought to the Marquis of *Grand Terre* that an immense boar had been seen in the forest; and all prepare to chase this fierce and terrific animal. Constance of course is of the party; she vaults into the saddle, and places her fowling piece by her side, which is already armed with a *couteau de chasse*. The fleetness of her steed enables her to outstrip her companions in the chase; and when almost out of hearing of the sound of the horses, she finds herself in company only with *Monsieur Sanglier*, who takes refuge in a thick bush impenetrable to the hounds. Constance places her fusil to her shoulder, and wounds the boar, who enraged no doubt at being so unhandsomely treated by the fair hands of a lady, from whom he might have expected more gentle and lady-like behaviour, springs out of the thicket, and frightens the horse on which she is mounted, who takes French leave, and sets off, on full gallop, across the thickest part of the forest. The fair Nimrod is unable to

stop her hunter, and at length her habit getting entangled, she is pulled from her seat, and dragged over the rugged forest with her head and part of her person trailing on the ground. Most opportunely, a young (and of course handsome) gentleman comes across the path; and at the hazard of his own precious life saves the beautiful black-eyed and flaxen-haired maid from destruction; though, as the doctor tells us, not before her clothes are torn from her back, and she makes much such an appearance as the Lady Godiva who so obligingly favours the good folks of Coventry, by riding through the city, as peeping Tom in the farce says, 'with not a rag upon her.' This gentle youth very kindly and very decently wraps his coat around the luckless maid, and conveys her to his father's house, who proves a very worthy gentleman; and though Constance was much battered about the head, and bled profusely, yet it seems that her skull was made of such good materials, as to set at defiance all the thumps and bruises she had received. In this gentleman's house every care is taken of the fair invalid; and the young man, who has been so fortunate as to rescue her, tumbles, as our readers no doubt are prepared to hear, so deeply into love with her, that he is in danger of losing his wits. From extreme anxiety and apprehension, and after fidgeting about all night, he sinks, poor soul into a gentle slumber towards morning, on hearing a satisfactory account of his Dulcinea.

Here we will leave him to take his nap out, and inform our readers that a servant is sent off to the marquis de *Grand Terre* as soon as the good people can get a direction to inform him of the state of the fair huntress. The marquis sets out for *Beaupré*, and is attacked by robbers in the forest. However he manages to shoot two, and run a third through the body; but as he fears that he may be assailed by others, he very wisely hides himself in a chesnut tree, where he is in danger of being starved for want of food, and crippled by numbness and the cramp. He is however at length rescued by a hunting party, though not before he discovers the retreat of the banditti, who are assailed by the military and officers of justice, and rooted out. The marquis repairs to the chateau of Mr. *Legrange*, the hospitable gentleman, who affords an asylum to his wounded daughter. Here he finds an amiable family; but alas! they are not noble, so that the marquis, though he is all gratitude for their attention, can only look on them as plebeians vile. Constance recovers slowly; and Mr. *Frederick Legrange*, the love-smitten youth, whose person is represented as modelled from the *Belvidere Apollo*, is made happy by being able to be constantly with

the lady of his heart, who appears to him the model from which Phidias might have taken his celebrated statue of the Ephesian Diana.

After this, we need scarcely trouble ourselves to go farther, as our readers will naturally suppose an *éclaircissement* takes place; and that after a few love intricacies and difficulties on the part of this Apollo, and a little demur on the part of his Diana, all's well at last. But as the doctor has thought proper to sound his trumpet on the *unexceptionable* morality of his performance, we are compelled to proceed a little farther.

Be it known then, that Frederick, who is the constant companion of Constance in all her walks and leisure hours, avows his love, and though the lady returns his passion, she thinks it necessary to repulse him, 'with an air of assumed firmness.' The love-sick youth exclaims that 'he is undone for ever, and that nothing remains for him but to die.' Constance, however, not seeing the necessity of that, tells him, she had rather he would not die; and, of course, like a well bred gentleman, he continues to live.

Another interview in their favourite and convenient arbour, makes Mr. Frederick happy, by Constance telling him with very little preface that he may be satisfied, for that she loves him. At the same time she apprizes him that he has nothing to hope from her father, whose hereditary prejudices are not to be surmounted; but that time and prudence may bring affairs about to their wishes. So far, so well; but the lady thinks it necessary to prescribe certain rules to her lover, which we are persuaded would never enter the mind of a modest woman; and shows, however highly the doctor may appreciate the *morality* of his story, that the mind of Constance is not quite so pure as might have been formed: 'Whenever we have a mind to communicate with each other,' says she, 'you must engage never to forget that the most scrupulous *decency* must preside.' She solemnly pledges herself to become his wife and no one's else; and,

'impelled by an involuntary movement, she leaned towards him, and taking his *head* between her hands impressed a kiss on his forehead. This kiss had nearly led to dangerous consequences, when, luckily, the voice of Clara at a short distance recalled them to themselves, and in some degree abated the ferment of their senses.'

This is one specimen of the doctor's love-scenes; the next which we will select, may serve as a further proof of that morality, which constitutes the doctor's boast. Frederick

Lezrange is made a commandant of the republican forces of a certain district, and has some opportunities of assisting the marquis and his family in many awkward circumstances of danger and distress, as the marquis is of course a firm loyalist. Then follow dull details of military movements, imprisonments, dungeons, subterraneous caverns, firing of cannon, seizing of prisoners, and scampering about the country, hair-breadth escapes, &c. &c. The doctor, who is so anxious on the score of his morality, is not content with giving us a distant hint of the outrages of the atrocious Carrier, and of his treatment of the unfortunate females who fell into his power, but he very plainly proceeds to describe *certain scenes* of brutal violence, which, in our old-fashioned ideas, instead of publishing, we should most scrupulously have hid from the eyes of our daughters. However we suppose, that this grave doctor of medicine understands these things better than we do.

We must now return to our lovers, who, after various troubles brought on by the confusion of the times, and the ravages of war, meet again at last; and one of the doctor's moral scenes takes place. The lovers had strolled into a delightful orchard, impervious to the rays of the sun. 'A fine green turf watered by a rivulet,' &c.

'The lovers were in raptures with this delicious spot; they seated themselves beside each other, and gave free scope to their mutual effusions of tenderness and love. By imperceptible degrees, their conversation become more interesting, and their caresses more ardent, till at length Frederick ceased to remember his promises, (of behaving with decency), and as for Constance,

"Her wishing bosom heaves

With palpitations wild; kind tumults seize

Her veins, and all her yielding soul is love!"

'In a moment the illusion of their senses was dissipated, and the fair one had nothing but tears to bestow, on reflecting on the event which had taken place. How wretched am I! she exclaimed, in a tone of agony; and you, Frederick, is it this conduct I ought to have expected from you? As the reward of my love and confidence you have ruined me, &c. Frederick considered himself at the summit of earthly bliss; he had gathered the fruits of his constancy, and thought himself amply rewarded, &c. &c.

However Constance soon comforts herself for this *very* moral conduct. Frederick, who is now a general in the republican service, leaves her; and after being proscribed and hunted about from pillar to post, he at length rescues the

marchioness and her daughters from a horrible dungeon into which they had been thrown by the wretches who were in power. He restores them to liberty; as he is again in favour with government. Another of the doctor's 'moral scenes' ensues, in which Constance informs him that she has presented him with a son, the fruit of the orchard scene. The black-eyed and flaxen-haired lady is then made his wife. The marquis, whose hereditary prejudices had stood in the way of their union, dies *one day*; and all ends in riches and happiness. Such are the heads of the doctor's *moral novel*. It is on the whole a compilation very ill put together, very dull, very vulgar, without any indemnifying portion of sprightliness or wit. We can make no extract that will give an adequate idea of its stupidity, and none that will do the doctor any credit in point of composition.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 10. — *Reflections on the shortness of Time; a Sermon, suggested by the general Mourning for her Royal Highness the Princess Amelia, and delivered at the Octagon Chapel, Bath, on Sunday, Nov. 11, 1810.* London, Rivington; 1810. 8vo. 1s. 6d.

THIS is an edifying sermon, on which those moral considerations which are suggested by the fragility of human life, are feelingly expressed and practically enforced. Dr. Gardner has not profaned the pulpit by any fulsome adulation on the deceased princess; by whose untimely death this discourse was occasioned, and whose many virtues, are a proper topic of eulogy in any place but in the sanctuary. There, we never wish to hear the praises of any mortal sounded in our ears. In that place, we regard kings and queens only as dust and ashes, as well as the most humble of their subjects.

ART. 11. — *A Funeral Discourse, occasioned by the Death of the Rev. Dr. Barnes, preached at Cross Street Meeting House, in Manchester, on Sunday, 15th July, 1810. By John Yates.* London, Johnson, 1810. 2s.

THE life of Dr. Barnes combined great mental activity with great moral usefulness. Few men have showed more unremitting attention to the performance of their duty. He was learned,

CRIT. REV. Vol. 21, December, 1810.

E R

temperate, beneficent, ardent in the pursuit of knowledge, and zealous in the practice of charity. As a religious teacher, he excelled in making devout impressions on the minds of his audience, and in convincing them that genuine happiness was to be found only in the paths of virtue. The spirit of piety, which warmed his affections, and exalted his thoughts, was manifested not only in his religious discourses, but in the ordinary actions and general habits of his life. Mr. Yates has not more than done justice to his memory in the present discourse; he has been guilty of no deviations from truth, but has described him as he was, and noted with impartial discrimination not only the resplendent traits of his character, but those small and venial defects, which, where there was so large a portion of worth, could cause no sensible diminution of merit in the general estimate of human conduct. Mr. Yates has made many just reflections in this funeral discourse; he has forcibly shewn the solace and the instruction which are to be derived even from what are commonly thought the untimely ends of the wise and good.

It pleases God often to take men of distinguished characters out of the world in the midst of their usefulness and honours; and thus vice is checked in her secret plans for stealing the fruits of virtue, and the "wisdom of the world" is shewn to be "foolishness with God." Those who are but infants in the moral world must indeed be attracted by the present rewards of virtue, and God gives a sufficient portion of these rewards to win the hearts of those who cannot look far into futurity. But as we advance in knowledge and in goodness, we become fitted for more profound views of the ways of providence; and in the deaths of great and good men we perceive that the riches, the honours, and pleasures, which even the most favoured children of God obtain, are of short duration, and that none of the effects of virtuous actions are of a durable nature, but those which are wrought upon the mind.

It is by the death of great and good men in the vigour of their faculties and the height of their enjoyments, that God affords the world the only complete means of seeing the formation, the improvement, and the finishing of moral character. When we have observed the influence which christian principles inculcated in early life have had in forming those dispositions and habits which have placed a man amongst the first of his species; and, after having attended to their precious fruits for a considerable number of years, are then called to witness their power in producing the most perfect resignation to the divine will amidst the pains of sickness and the presages of death, we become convinced of their inestimable value. When a man dies in extreme old age, even in the most interesting and dignified manner, those who behold him, not having seen the character formed, cannot be competent judges how far the composure and serenity manifested at death are the result of religious

principle, or of blunted feeling; and they can scarcely wonder that he should rise from the feast of life with contentment whose appetite is sated. But when a great and good man is taken away from the enjoyment of all that his heart can wish, at a time when he is surrounded with kind relatives and faithful friends, when at every step which he takes he meets the eye of some one who smiles upon him with gratitude and delight, and yet he receives the summons to depart, not only with submission, but with hope and joy, then he finishes his course with decent triumph, and in a manner that is adapted to produce the happiest effects upon all beholders.

ART. 12.—*A Scriptural Education the Glory of England; being a Defence of the Lancastrian plan of Education, and the Bible Society, in answer to the late Publications of the Rev. C. Daubeny, Archdeacon of Sarum, the Rev. Dr. Wordsworth, the Rev. Mr. Spry, &c. &c.* By Joseph Fox. London, Black, &c. 1810. 8vo. pp. 81.

ART. 13.—*A Letter to the Society for promoting Christian Knowledge, and particularly to the Rev. Charles Daubeny, LL. B. Archdeacon of Sarum, occasioned by the Attack on Mr. Lancaster's System of Education, contained in his Sermon preached before them, on June 1, 1809.* By a Barrister at Law. London, Mawman, 1810. 8vo. pp. 25.

THOSE who object to the Lancastrian system of education, must think that knowledge is a commodity, which may become too general, and be had too cheap. They wish therefore to preserve the monopoly; and to render mental instruction inaccessible to the lower ranks of society. These gentlemen would willingly draw us back beyond the line of ignorance and superstition, at which our ancestors stood before the reformation. They imagine, like Alexander the copper-smith, that the emoluments of their calling will be in danger if the old mummery of idolatrous worship be relinquished for a more rational and christian scheme, and the people are instructed as well as the priest.

If vice be an evil, ignorance cannot be a good; for all vice may ultimately be resolved into ignorance. Virtue in theory is the knowledge of duty enlightening the mind; virtue in practice is the same knowledge influencing the conduct. Man, as an accountable being, cannot be said to act virtuously, when he has no knowledge of what his duty is; for virtue consists not in mechanical compulsion, or blind propensity, but in intentional agency. A man may know the right way, and yet from the impulse of passion may occasionally take the wrong; but the tendency of moral knowledge always is to give the most correct notions of interest, and to make duty the rule of life. But how can a man be expected to act agreeably to a rule, where he does not know the rule? The object of the Lancastrian scheme of education, is not to make all men and women philosophers, but to diffuse such a degree of moral illumination

among the inferior ranks of society, as must tend to elevate them in the scale of existence, as rational beings; and to make them see and feel with more clearness and force than they otherwise could, the strict agreement which there is between their duty and their interest. In proportion as the Lancastrian scheme is extended, the great virtues of truth, honesty, and mutual benevolence, will be more general in the lowest states of life. Our peasants and mechanics, our domestic and other servants, will become a more sober, industrious, tractable, and in every respect improved race of beings. Civilization, which, if analysed into its various particulars, will be found the greatest of blessings, will be raised to a higher and more equable scale through the several gradations of society; and, though there may be less craft and mystery in religious systems, there will be more real piety and devotion, more tolerance and good will among religionists of every denomination.

If the present condition of human society be susceptible of any great and general amelioration, that amelioration can be produced by nothing but the principle of education, rendered so universal and efficacious, that no one individual in the community shall be left totally destitute of instruction. Such a scheme of education would, both from the expense and the labour, have been impossible, if Mr. Lancaster had not formed a plan, by which both the labour and the expense might be abridged to a great and indefinite degree, so that its benefits may be dispersed with the utmost facility over the whole surface of the empire, and communicated to every portion of the community. That a system, so infinitely salutary, and promising such glorious results, should be attacked by narrow-minded bigots, need excite little astonishment; but that a man of so much learning and urbanity, as the present Archdeacon of Sarum, should make it the object of violent, coarse, and illiberal invective, did both impress us with surprise, and affect us with regret. One of the charges which Mr. Daubeny has brought against the Lancastrian plan of education, is, that it 'is calculated to answer no one purpose so much as that of amalgamating the great body of the people into one great *deistical* compound.' This kind of invective is similar to that which the Romish priests of a darker age uttered against the attempts of Luther and others, to render the scriptures more generally understood. If the benefits of the Lancastrian plan of education, which consist in rendering moral knowledge more general, and truth, honesty, and other virtues more prevalent, form the *compound of deism*, we would beg to ask what are the particulars which, in the mind of the archdeacon, make the 'compound' of christianity?

Both Mr. Fox and the 'barrister at law,' have made some very pertinent and pointed remarks on the attack of Mr. Daubeny on the Lancastrian plan of education. Mr. Fox has entered more at large into the subject, and exposed the calumnies of other writers, besides those of the archdeacon.

ART. 11.—An Account of some recent Transactions in the Colony of Sierra Leone, with a few Observations on the State of the African Coast. By John Grant, late Member of the Council in the Colony of Sierra Leone. To which is added, an Appendix, containing Official and other Papers. London, 1810: Printed for the Author. No Bookseller's name.

MR. GRANT informs us, that in December, 1808, he was nominated to the office of third member in council in the colony of Sierra Leone. Owing to circumstances, which it is needless to detail, Mr. Grant did not arrive at the place of his destination till the 16th of February, 1810, when he found Commodore Columbine in possession of the government. On his application to take the usual oaths, in order to enter on the functions of his office, Mr. Grant found some unexpected obstacles to the recognition of his appointment to a seat in council. Mr. Grant had now no resource but to write home to the secretary of state for the transmission of some document to support his claims. But before time had elapsed for the arrival of any such document, Mr. Grant was condemned to be sent to England on a charge, but a groundless one, as he asserts, of a treasonable design to usurp the government of the colony. On his return to England, Mr. Grant informs us, that he laid all the particulars of the case before the Earl of Liverpool, secretary of state for the colonial department. He also tells us, that he requested several of the gentlemen, who had been instrumental in procuring his appointment, among whom we find the name of Mr. Wilberforce, to assist in procuring 'an impartial inquiry into the truth of his extraordinary story.' Some time after this, he received official information, that his return to Sierra Leone was 'not deemed expedient for the public service,' and that he 'was not to expect any redress.' Such is the brief outline of Mr. Grant's case, as stated by himself, on which it would ill become us to offer any opinion, till we have heard what there is to be said on the other side.

The settlement of Sierra Leone was established in the year 1788, with the humane and laudable design of making the new colony a focus of knowledge and civilization, from which the salutary light might be communicated to the contiguous, as well as more distant parts of the African continent. But the scheme seems to have failed rather than from want of good sense and cool discrimination, than from that of zeal on the part of its patrons, or of funds to carry it into execution. The agents, who were employed by the company, appear to have been too generally selected from a class of religionists, who are always more eager in disseminating confessions of faith than in teaching the arts of civilized life. Instead of conciliating the affections of the

neighbouring chiefs by a mild and liberal policy, they seem to have shocked their prejudices and excited their animosity by their proselyting indiscretion. The government of Sierra Leone remained in the hands of the company for twenty years, when it was transferred to the crown in 1808. 'The settlers at this hour,' are said to 'depend on imported produce for the whole of their subsistence.' The whole produce of the colony is asserted to consist of 'a small quantity of inferior coffee and a few common vegetable roots.' The knowledge of handicraft trades is confined to the imperfect execution of a few of the most indispensable. 'The inhabitants have made no progress in any valuable pursuit.' But can all this, or more than this excite any astonishment when we are informed, that the great work of civilization is postponed to the mystery of Methodism?

ART. 15.—*Miscellaneous Observations for the Benefit of the Empire, with Annotations on Steam Engines; and Remarks on the Distillation of Spirits, commonly called Irish and Scotch Whiskies, analyzed and compared with illicit Distillation of Whiskey; containing a Dialogue between the Emperor Buonaparte and the Author, concluding with Remarks to prevent Forgeries on the Governors and Directors of the Bank of England, and the Public in general.* By Arthur Balbernie, jun. London, Johnson, Cheapside, 8vo. pp. 117.

BEFORE Mr. Balbernie writes any more 'observations for the benefit of the empire,' we would advise him to put himself under the salutary discipline of some of the physicians in St. Luke's.

ART. 16.—*An Appeal to the Public, in behalf of Nicholas Tomlinson, Esq. a Captain in his Majesty's Navy, &c. &c. &c.* London, Baldwin, 1810.

CAPTAIN TOMLINSON was accused by the commissioners of the navy of being a party concerned in a fraudulent overcharge on the government with respect to some repairs for the ship *Pelter*, which were performed in the year 1795. The accounts had been audited in the usual way, fourteen years before the present prosecution; but one of the vouchers to a blacksmith's bill was supposed to be forged. Captain T. was arraigned at the Old Bailey Session in July, 1810, but the judge (Mr. Justice Le Blanc), saw no cause of action, and dismissed the prosecution. The present pamphlet is written with a view of detailing the particular hardships which Captain Tomlinson has experienced, and of vindicating his character from the aspersions which it has undergone.

ART. 17.—*Hints to the Public and the Legislature, on the Prevalence of Vice and on the Dangerous Effects of Seduction.* London, Wilson, Cornhill, 1811. 12mo. 2s.

FROM the style in which this work is written, we have no

doubt of the humane feelings and the good intentions of the writer; but we much doubt whether the evils which he deploras, are likely to be remedied by the menace or the vigour of legislative interference. The history of all countries and all ages will prove that vice is not diminished by the multiplication of laws; and that the severity of the statute usually prevents the infliction of the punishment. A penal code which is written in blood, soon becomes a nullity. The sensibility of the people defeats the indiscriminate cruelty of the legislator. There are many questions of morality, which are best left to the influence of public opinion, operating in the diversified intercourse of social life; and in which the legislature can seldom interpose its prohibitions or penalties, without aggravating the calamity.

POETRY.

ART. 13.—*The Genius of the Thames, a Lyrical Poem, in Two Parts.*
By Thomas Love Peacock. London, Hookham, 1810, price 7s.

MR. PEACOCK's muse has taken a wide range and journeys over desert sands, Afric's burning clime, Egypt's fruitful plains, and different parts of the Continent, to sing the several ornaments of its rivers, and the scenery which they pass through; and though he allows their various beauties, he can find none to compare with Father Thames for the tranquil attractions of his stream or the lovely smiles of Runymeade, Twickenham meadows, Richmond banks, Windsor, Cooper's Hill, Godstow, &c. &c. Mr. Love Peacock seems to feel with much complacency that Thames and its banks are far removed from the theatre of war and desolation, and that it bears on its waves the rich produce of various climes which are wafted to this happy isle. Mr. P. tells us, that whilst

'The embridled north triumphant roars,
Thy stream scarce ripples in the breeze,
That bends the willows on thy shores:
And thus, while war o'er Europe flings
Destruction from his crimson wings;
While Danube rolls, with blood defiled,
And starts to hear, on echoes wild,
The battle-clangors ring;
Thy pure waves wash a stainless soil.'

All this is very true; and we ought to think ourselves very happy. We cannot be too grateful for being so far removed from the horrors of deadly strife. Mr. Peacock is an enthusiastic admirer of the banks of the Thames, and points out their distinguishing beauties in some pretty lines, particularly that part which will be ever dear to the admirers of Pope. The author

laments, as every body of taste and feeling must lament the shameful folly of destroying his sweet retirement.

Now open Twitnam's classic shores,
Where yet the moral muse deplores
Her Pope's unrivalled lay:
Unmov'd by wealth, unaw'd by state,
He held to scorn the little great,
And taught life's better way.
Though tasteless folly's impious hand
Has wreck'd the scenes his genius plann'd;
Though low his fairy grot is laid,
And lost his willow's pensive shade;
Yet shall the ever-murmuring stream,
That lapt his soul in fancy's dream,
Its vales with verdure cease to crown,
Ere fade one ray of his renown.

The gothic and tasteless mind of the present possessor of the site of Pope's villa, will be execrated by posterity. Who indeed can speak a word in extenuation of such sacriligious violence?

Mr. Love Peacock displays his geographical knowledge of the different rivers in the universe; but neither the Tago's golden river, the wildly-falling Alphæus, the rapid maze of Tigris, the swift Euphrates, nor the giant-stream of the Mississippi, can in Mr. Peacock's mind vie with the silver Thames. We extract the following as a specimen of the peaceful beauties in which the author delights, and as one of the best passages in the poem.

'The field, where herds unnumber'd rove
The laurell'd path, the beechen grove,
The oak, in lonely grandeur free,
Lord of the forest and the sea;
The spreading plain, the cultur'd hill,
The tranquil cot, the restless mill,
The lonely hamlet, calm and still;
The village-spire, the busy town,
The shelving bank, the rising down,
The fisher's boat, the peasant's home,
The woodland seat, the regal dome,
In quick succession rise to charm
The mind with virtuous feelings warm,
Till, where thy wid'ning current glides
To mingle with the turbid tides,
Thy spacious breast displays unfurl'd
The ensigns of the assembled world.'

Here we must bid adieu to Mr. Thomas Love Peacock and his Genius of the Thames, which, though not altogether without merit, is very deficient in spirit and interest.

ART. 19.—*The Poetical Class Book; or, Reading Lessons for every Day in the Year, selected from the most popular English Poets, ancient and modern, for the use of Schools.* By William Frederic Mylius, Author of the *Junior Class Book*, and *School Dictionary of the English Language*. London, Godwin, 1810.

ART. 20.—*The First Book of Poetry for the use of Schools, intended as Reading Lessons for the Younger Classes.* By W. F. Mylius, with Two Engravings, London, Godwin, 1811, price 5s.

THE above are very judicious and pretty selections for young people. Mr. Mylius deserves the thanks of his juvenile friends, their parents, and guardians, for thus extracting and blending the agreeable with the instructive.

ART. 21.—*The Penitentiary; or, The Battles of Pentonville, a Mock-Heroic Poem.* London, Hatchard, 8vo. 1s. 6d.

THE preface to this trifle contains some keenness of remark; but the verse cannot be commended for its wit or sprightliness.

NOVELS.

ART. 22.—*Edwy and Elgiva, an Historical Romance of the Tenth Century, 4 vols.* By John Agg, Author of *Mac Dermont*, &c. &c. London, Chapple, 1811, price 20s.

IF the lovers of romance can find time, and are possessed of an uncommon share of that estimable virtue, cycled patience, they may, in the old and hackneyed tale of Edwy and Elgiva, murder a few precious hours, in the perusal of the four volumes with which Mr. Agg has thought fit to favour the world. The story of Edwy and Elgiva is so well known to every school girl and boy of the age of twelve years, that it would be a waste of time to enter on the merits of the performance, further than to assure the reader that Mr. Agg has very faithfully detailed what every one knew before of this unfortunate couple, and told us in as dull a way as the subject would admit; *how, and all about* the insolence of those very malignant gentlemen, St. Dunstan and Odo, with the rest of the unmerited and cruel sufferings of the royal pair. Mr. Agg has taken little or no trouble to introduce such incidents and characters as would have tended to relieve the heavy monotony of his four volumes. What he has introduced in the adventures of Sir Rankin, Elgiva's brother, a wonderful knight, who makes nothing of killing half a dozen desperate bandits in the twinkling of an eye, is taken from other improbable romances, so that what with dreary heaths, dark forests, convenient trap-doors, damp cells, heavy chains, murky faces, seen by the glare of torch light, draw bridges, and the whole paraphernalia of nonsense and absurdity, with the captivity of fair damsels in East and West Turrets, Mr. Agg has chopped up

an Omlet, which, if relished by the readers of romance, we must allow their palates to be not very difficult to please. The few ingredients with which it is mixed, might, we should think, have been tossed up by a skilful cook with the addition of a little piquant sauce, into something more relishing than it is, particularly when one pound of lawful money of Great Britain is demanded for the dish, which, to say the best of it, is neither good, bad, nor indifferent, but a mawkish medley of something with which we are presented over and over again till our stomach recoils at the meal set before us. At the sight of an historical romance, of the ninth or tenth century, we are ready to exclaim, *Ah ! toujours Perdriz, toujours la Reine*. Mr. Agg must excuse us for plainly telling him that we think he might employ his time to greater advantage in any other way than in driving the grey goose quill, or if the mania of writing be so strong upon him as not to be diverted, he should make choice of subjects more new, and which might afford more scope to his genius, if it have pleased providence to endow him with any, of which we must own that in the present work we have not been able to discern a spark.

MEDICINE.

ART. 23.—*On the Morbid Sensibility of the Eye, commonly called Weakness of Sight.* By John Stevenson, Member of the Royal College of Surgeons, &c. London, Highley, 1810.

THIS is a very judicious treatise. The author details the results of his observation and practice in a brief sensible way, without any quackery or ostentation. Great and irreparable injury has often been done to the organs of diseased vision by the early, the intemperate, and indiscriminate use of what are called tonic and astringent applications. Mr. S. has found most permanent benefit from the practice of depletion, largely and perseveringly employed, even in cases where the general habit seemed in a state of debility and exhaustion. The following are two of the cases which Mr. Stevenson relates.

* A lady of the highest respectability consulted me, in consequence of feeling exceedingly alarmed at the failure of her sight. In spite of the most able professional skill, it had grown gradually worse, and was now become so distressingly weak, that she could not endure the glare of a lighted candle, nor without experiencing considerable uneasiness, even the ordinary light of day: symptoms probably induced by the injurious practice, to which she was much addicted, of amusing herself with reading, drawing, and fine needle-work by candle light. There was not the slightest tendency to psorophthalmia, nor any visible fulness of the vessels of the conjunctiva. My patient was past her meridian, of a very delicate frame of body, and

her general health was greatly impaired, by having been the mother of a large family, and by consequent repeated indispositions.

'As I was informed that tonics in various forms, had been liberally, but altogether uselessly prescribed, notwithstanding this case did not afford the most favourable example for the adoption of the system of depletion, the total inefficacy of the opposite, justified the deviation, and determined me to give it a cautious trial. Accordingly, I directed six leeches to be applied to the lower eye-lids, a small dose of calomel at bed-time, and an aperient draught the next morning, to foment the eyes morning and evening with chamomile and poppy-head infusion, as hot as she could comfortably bear it, and immediately after being well dried, to apply to them the tincture *opii mitis* of the annexed formula; to use frequently during the day, a collyrium of *cerussa acetata* made warm, to wear a shade over the forehead, and to adopt the antiphlogistic regimen. As her eyes were dry, I also directed the effluvia of spirit *am mon. com.* to be applied in the manner hereafter described. The loss of blood by the leeches, though by no means considerable, depressed her a good deal. And the following day she felt more enfeebled by the only moderate operation of the opening medicine; circumstances clearly indicative of very delicate stamina. However, she had the gratification to find, that the eyes were astonishingly relieved by the evacuations, being then capable of bearing a somewhat strong light, with only trifling inconvenience.

'Being thus convinced of the propriety of the plan, I directed the calomel and draught to be repeated in three or four days, and in the mean time to persist regularly in the use of the other measures above described. By so doing, she soon got rid of the extreme tenderness of sight, when the cure was completed, by employing only the fomentation and tincture, taking restoratives, occasionally some aperient pills of rhubarb, aloes, and soap, and substituting for the before-mentioned sedative collyrium, a lotion composed of the *zincum vitriolatum*, &c.

'Another lady, about twenty-five years of age, of a constitution the most exquisitely irritable and delicate, soon afterwards applied to me on account of an extreme weakness of sight, which had existed for many months, and had been brought on by a very close attention to fine needle-work, and reading a great deal by candle light. Although I felt considerable encouragement to proceed upon the same plan which had proved so eminently successful in the case just related, and under circumstances too very similar, yet I confess I scarcely dared to adopt it, in consideration of her excessively nervous habit of body. However, as the usual cordial and tonic measures had, as in the former instance, been already resorted to without any beneficial effect, I at length ventured to direct only four leeches to be applied to the eye-lids; together with the remedies above specified. The depression pro-

duced by these gentle means was, notwithstanding, equal to what occurred in the foregoing case, and the result was not less satisfactory. She assured me that the effect of the leeches was like a charm, for the violent pain, which she never failed to experience on exposure to a strong light, was in a great degree subdued by this single application, on which account it was unnecessary to repeat them. By the continued use of the fomentation and tincture, night and morning, the collyrium during the day, and the occasional employment of aperient pills, every vestige of weakness of sight was in a short time wholly removed, when I prescribed a tonic lotion for the eye, and some bark internally, with a view to prevent a relapse. This plan completely answered the purpose, as I learnt many months afterwards, that she continued perfectly well in regard to her sight.

MISCELLANEOUS.

ART. 24.—*Report of the Joint Committee, appointed by the Vestry and the Trustees of the Poor, of Kensington, respecting a Chapel and Burial Ground, the Free School, Property given for Benevolent Purposes, the Parish Poor, and other Parochial Concerns. By Order of the Trustees of the Poor, for the information of the Parishioners.* 1810. 8vo. Not sold.

THIS report does great honour to the vigilance, activity, and good sense of the committee by whom it was composed. It will be a valuable work to those who reside, or have any interest in the parish of Kensington. We hope that other parishes in and near the metropolis will imitate the laudable example, and prepare similar reports of the state of their poor, their several funds, charities, &c. &c.

ART. 25.—*Scripture Geography, in Two Parts; containing a Description of the most distinguished Countries and Places noticed in the Holy Scriptures. With a Brief Account of the Remarkable Historical Events connected with the Subject; intended to facilitate the Study of the Holy Bible to Young Persons, for the use of Schools and Families, and illustrated with Maps. By John Toy, Private Teacher of Writing, Arithmetic, and Geography.* London, Scatcherd, 1810, 8vo. with Maps 6s.

THIS work is not ill-adapted to advance the knowledge of young persons in the geography of the scriptures.

ART. 26.—*A Conspectus of the London, Edinburgh, and Dublin Pharmacopœias, wherein the Virtues, Uses, and Doses of the several Articles and Preparations contained in these Works, are concisely stated, their Proportionation as to Quantity is correctly marked, and a variety of other Particulars respecting them given, calculated more especially for the use of Junior Practitioners. By Robert Graves, M. D. F. L. S. Member of the Royal College of Physicians, London, of the Royal Medical Society, Edinburgh, of the Medical Society of London, &c. &c. The Fourth Edition.* London, Higbly; Callow, 1810, 12mo. 4s. 6d.

THIS is one of the most useful and accurate works of the kind with which we are acquainted.

ART. 27.—*A Compendium of the Laws of Customs and Excise, relative to the Warehousing and Bonding System, established in Great Britain, by 481 G. 3, Cap. 132, and subsequent Statutes likewise of the Laws for the Importation, Exportation, and Warehousing of Tobacco and Snuff, from 29. G. 3, Cap. 68. inclusive, with Indexes. To which is added, a List of the warehousing Posts, distinguishing the several Species of Goods allowed to be warehoused at each Port. The whole completed to the 10th Oct. 1810. By Charles Pope, Controlling Surveyor of the Warehouse in Bristol. London, Asperne.*

THIS compilation will be found of service to the commercial world, ~~as it condenses much scattered information in a small space~~ on the different points of inquiry connected with the system upon which it professes to treat.

ART. 28.—*London, being a Guide to the British Capital; containing an accurate and succinct Account of its Origin, Rise and Progress, the Increase and Extent of its Buildings, its Commerce, Curiosities, Exhibitions, Amusements, Public Calamities, Religious and Charitable Foundations, Literary Establishments, Learned and Scientific Institutions, &c. &c. Interspersed with a variety of Original Anecdotes, Eccentric Biography, Critical Remarks, &c. &c. faithfully abridged from Mr. Pennant's London, and brought down to the present Year. By John Wallis. London, Sherwood, 1810.*

AS a faithful abridgment of Pennant's London, we have no objection to offer to the work before us, but to the practice of this species of piracy we can give no praise; it is prejudicial in its effects to the interests of an original historian, and injurious in its tendency to the best interests of literature.

ART. 29.—*A Review of the Reports to the Board from the Western Department of England; comprising Cheshire, Flintshire, Shropshire, Herefordshire, Worcestershire, Gloucestershire, North Wiltshire, North Somersetshire. By Mr. Marshall, Author of various Works on Agriculture, and other Branches of Natural, Political, and Rural Economy, whose Surveys and Registers relating to those Subjects are the prototype and ground-work of the Reports to the Board of Agriculture. London, Longman, 1810, 8vo. 12s.*

Much valuable information has certainly been communicated to the public by the agricultural surveys of the different counties which have been instituted under the auspices of the Board of Agriculture. The principal object of Mr. Marshall is to separate this information from the superfluous and futile details in which it is often enveloped, and to exhibit it to the public in a cheaper and more accessible form. This seems a very laudible undertaking; and we hope that it will experience the encouragement which it merits. Mr. Marshall does not merely abridge

the report of the Board, but occasionally criticises the execution, and makes the omissions or errors of the writers the object of his animadversion. Mr. Marshall has arranged his work under such general heads, that the readers may readily compare the different agricultural modes, &c. pursued in the different countries mentioned in the title page.

APPENDIX TO C. R.

The Appendix to the present Volume of the Critical Review, containing various important Articles of Foreign Literature, a Digest of English Literature for the last Four Months, and an Index to the whole, will be published on the First of next Month.

**Alphabetical Catalogue, or List of Books, published in
December, 1810.**

ADDRESS to the practical Farmers of Great Britain, recommending an entire change of System in the mode of cultivating Tillage Land, &c. 8vo. sewed, 2s.

Alidia and Clorian, or the Offspring of Bertha, 2 vols. 12mo. 10s. boards.

AN sort of Lovers; or, Indiscretion, Truth, and Perfidy, a Novel, 3 vols. 12mo. 15s. bds.

Bigland.—Sketch of the History of Europe, from the Peace of 1783 to the present time. 2 vols. 8vo. 11. 4s. bds.

Cromek.—Remains of Nithsdale and Galloway Song, with historical and traditional Notices relative to the Manners and Customs of the Peasantry, now first published by R. H. Cromek, F. A. S. 8vo. 42s.

Coxe.—The literary Life and select Works of Benjamin Stillingfleet, several of which have never before been published. By the Rev. William Coxe, M. A. F. R. S. F. S. A. Rector of Bemerton. 3 vols. 8vo. boards, 21. 2s. Royal Paper, 31. 3s. boards.

Dalton.—A new System of Chymical Philosophy, Part 2. By John Dalton, 8vo. bds. 10s. 6d.

Desgenette.—A Treatise on the Causes, Prevention, and Cure of the Gout; with Remarks on the L'Eau Medicinale, &c. By J. Desgenette, C. M. 2s. 6d.

Evans.—A Sermon preached at Worship Street, Finsbury Square, and at Leather Lane, Chapel, Holborn, Sunday, Nov. 11, 1810, on the decease of her Royal Highness the Princess Amelia, at Windsor, &c. with an Account of her Interment. By John Evans, A. M. sewed 1s. 6d.

Fisher.—A familiar Treatise on Asthma, difficulty of Breathing, Wheezing, and Winter Cough, containing, with other Information, explicit Directions for the use of the Stramonium, combined with other

Herbs for Smoking. By James T. Fisher, Surgeon. 2s.

Farrell.—Observations on Ophthalmia, and its Consequences. By Charles Farrell, M. D. Surgeon to his majesty's Forces. 8vo. bds. 5s.

Grant.—An Account of some recent Transactions in the Colony of Sierra Leone; with a few Observations on the State of the African Coast. By John Grant, 8vo. sewed 5s. 6d.

Harrison.—Education as the surest means to diminish the frequency of Crimes. By G. Harrison, 8vo. 1s.

Hallaran.—An Inquiry into the Causes producing the extraordinary addition to the number of Insane, together with extended Observations on the line of Insanity. By William Saunders Hallaran, M. D. 8vo. bds. 5s.

Hints to the Public and the Legislature, on the prevalence of Vice; and on the dangerous effects of Seduction. 2s.

Haslam.—Illustrations of Madness; exhibiting a singular Case of Insanity, and a no less remarkable difference in medical Opinion; developing the nature of Assailment, and the manner of working Events; with a description of the Tortures experienced by Bomb-bursting, Lobster-cracking, and lengthening the Brain. By John Haslam, 8vo. bds. 5s. 6d.

Hardy.—Memoirs of the political and private Life of James Caulfield, Earl of Charlemont, &c. By Francis Hardy, Esq. 4to. bds. 11. 11s. 6d.

Joyce.—A familiar Introduction to the Arts and Sciences, for the Use of Schools and young Persons. By the Rev. J. Joyce, 12mo. bds. 6s.

Jenkins.—Observations on the present State of the Profession and Trade of Medicine, &c. By Jeremiah Jenkins, Esq. 3s. 6d.

Letter (A) containing Observations on some of the Effects of our

Paper Currency, and on the Means of remedying its present, and preventing its future, Excess. 2s.

Mylius.—The first Book of Poetry for the Use of Schools, intended as reading Lessons for the younger Classes. By W. F. Mylius. 12mo. sheep, 3s.

Murray.—The power of Religion on the Mind. By Lindley Murray, 2 vols. 8vo. fine Paper, 12s.

Mirror (The) of the Graces; or, the English Ladies' Costume, &c. collected by a Lady of Distinction. 18mo. 5s.

Marratt.—An Introduction to the Theory and Practice of Mechanics, in Five Books, for the Use of Schools, Illustrated by Examples. By W. Marratt, Teacher of Mathematics, Boston. Royal 8vo. bds. plates, 16s.

Posthumous Fragments of Margaret Nicholson, being Poems found amongst the Papers of that noted Female who attempted the Life of the King in 1786. 4to. sewed, 2s. 6d.

Proceedings of a general Court Martial, held at Haslar Barracks, on Monday the 17th of September, for the Trial of Captain T. H. Hopper, 2s. 6d.

Parker.—Elfrida, Heiress of Belgrove. By Miss Emma Parker, of Fairfield House, Denbighshire. 4 vols. 12mo. bds. 90s.

Specimen of a new Jest Book, containing interesting and original Bon Mots, Jests, &c. &c. of the most celebrated Characters. 12mo. bds. 2s.

Stewart.—Genevieve; or, the Spirit of the Drave, a Poem, with Odes and other Poems, chiefly amatory and descriptive. By John Stewart, Esq. 12mo. bds. 9s.

Schoolmistress (The) a moral Tale for young Ladies. By Mrs. Hunter, of Norwich. 2 vols. 12mo. 9s.

Spectre (The) of the Mountain of Grenada, a Romance, 3 vols. 12mo. 15s. bds.

Scott.—The Arabian Nights Entertainments, from the Version of Galland, chiefly revised, and occasionally corrected from the Arabic; To which are added, Thirty-five new Tales, &c. By Jonathan Scott, L. L. D. 8vo. (and 18mo. without Plates).

Tales in Verse, with a Version of Morduth, a Poem, by Douthall, 8vo. 10s. 6d. bds.

Woodhouse.—A Treatise on Isoperimetrical Problems, and the Calculus of Variations. By Robert Woodhouse, A. M. F. R. S. 8vo. bds. 6s.

Wilson.—Brief Remarks on the Character and Composition of the Russian Army, 4to. bds. 1l. 11s. 6d. royal Paper, 2l. 2s.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Philosophical Transactions for 1810.

Travels of Abu Taleb.

Whitaker's Life of Sir George Radcliffe.

Grellier's History of the National Debt.

Cruise on Dignities.

Harpur on Philosophical Criticism.

Poems on the Slave Trade.